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## *Counseling Girls in a Changing Society*

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A GUIDE FOR COUNSELORS AND TEACHERS IN HIGH SCHOOL AND COLLEGE



# COUNSELING GIRLS IN A CHANGING SOCIETY

*A Guide for Counselors and Teachers  
in High School and College*

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Today we are faced with the pre-eminent fact that if civilization is to survive, we must cultivate the science of human relationships—the ability of peoples of all kinds to live together and work together in the same world, at peace.

FRANKLIN DELANO ROOSEVELT



## P R E F A C E

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This book is written for all those who are responsible for the counseling and guidance of girls. It is written from the point of view of those who advise and guide girls in schools and colleges—teachers, high-school and college deans, counselors, major and class advisers. It is addressed to women, since the vast majority of those who counsel girls are women. We ask the men to forget the feminine pronoun as women do the masculine pronoun, for the book is intended for both women and men who are, or intend to become, advisers of girls. We anticipate that parents, leaders of youth organizations and voluntary club groups, industrial personnel workers and social workers, may well find the text contributing to their understandings of the girls with whom they are associated.

The girls who are living in the social and emotional "climate" of the United States of America in the 1940's and 1950's are the focus of attention.

This is a crucial period in the history of the world and in the long, painful journey toward the liberation of the "common man." It can be one in which gains are made by and for that other half of the human race, woman. Now is the time to see, to think, to act, since in static or slowly moving periods of human living little change in the accepted social values is possible. In times of war, revolution, or highly ex-

plosive periods, values and meanings can be redirected for social good if vision and courage are present for such action.

This volume is written to give vision and courage to those who are concerned in educating both boys and girls and men and women to a new concept and belief in women as human beings, carrying equal though in some respects complementary responsibilities and equal rights along with men. It is written to give a vision of women as full, responsible, working partners in the tasks ahead and a courage reinforced by facts, not assumptions, regarding women's capacities. The authors believe that this volume and many others are urgently needed now to define and describe the education of young people in such relationships and in understanding the decisive nature of their times.

Programs for both boys and girls which show recognition of these changed concepts of women's role in our society must be the next steps in curriculum planning. The view of women as self-responsible persons is accepted by forward-looking men and women in theory and action, yet by many others of both sexes it is rejected as undesirable and even dangerous. If the full partnership of men and women is ever to become a reality, boys and girls will have to be educated in this relationship. Learning to accept the opposite sex on an equal basis, learning to accept themselves and their unique and complementary functions as masculine and feminine persons will have to be part and parcel of our educational process. This volume considers the implications of this need in our society.

This book is developed in three parts: Part I, Orientation, defines the task of those who try to advise and guide girls in meeting their daily problems and discusses those past and present-day attitudes toward women and girls without which no basic understanding of their needs and problems may be achieved: Part II brings into a working whole the present-

day scientific knowledges about adolescent girls in the social context of our contemporary United States, then defines and describes the problems faced by this group of our population; in Part III, implications for counseling and advising girls are drawn from the facts presented and developed in preceding chapters, then processes and techniques are indicated for aiding girls to meet problems arising in their school, home and community living; in the last chapter, we consider the counselor as a person, the qualifications and preparation required.

Each chapter starts with a Pattern which reveals in a related way what the chapter contains and how it is organized. Each chapter closes with Recommended Readings. We are writing this book as a means of sharing with counselors, deans, parents, and teachers our best thinking about the contemporary needs of American girls. Part of this sharing, in fact one of the most exciting parts of it, is a personal recommendation of the source material which we think most valuable for expanding investigation beyond the brief treatment in this volume. Therefore, we emphasize relevant points in each chapter by recommending a further view of the terrain through selected and briefly annotated references. The numbers following the titles of these suggested readings, as well as those inserted in the context, refer to the listing of all references in the alphabetical Bibliography at the end of the book which also includes additional items. Three special bibliographies on intergroup problems, recent studies of youth in the United States, and audio-visual aids follow the general list.

It is only fair to warn the reader in these first pages that the authors are directing this discussion with zeal toward the following basic, and to them logical and crucial, argument:

Individual-and-environment are a total interacting unit;

neither can be considered apart from the other. It is necessary to understand and to accept the concept and process of interaction in order to comprehend the roles of men and women in our culture—the good that might come to both from a redirection of this process.

Since goal or purpose integrates the human organism, focuses all the individual's powers for accomplishment, there should be a great effort to define the end and goal of woman's life in our democracy as that of a mature, responsible co-worker with man, for the good of human beings and the society in which she lives, rather than that of a dependent inferior, holding someone else responsible for her and for her support.

A new philosophy of the value of work is emerging in our country. A new concept of public service is entering the stream of common thought. With the growing redefinitions and regard for work and service as basically good in man's life must come a realization and acceptance of them as basically good in woman's life too. Men and women must share in working and serving, in the home, in the community, in industrial and professional life. Girls as well as boys must be educated for realizing these values.

A new education for American girls and boys is needed, an education of each for and toward others. This becomes not only desirable but essential in our interdependent world, made an awesome and thrilling fact by the development of air communication in our time and a fateful reality by the threat and promise in the future use of atomic energy. There must be an education in the new Humanism truly valuing personality, *all personality*, an education that is aligned with the facts of biology, the tenets of Christianity, and the practices of democracy.

OAKLAND, CALIF.,  
June, 1947.

ROSALIND CASSIDY  
HILDA CLUTE KOZMAN

## ACKNOWLEDGMENTS

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Margaret Mead's studies of adolescent girls in other cultures and her skill in contrasting these findings with the role assigned girls and women in our society today have served to give inspiration and direction in the preparation of this book. It is our conviction that educators today need to be guided by the kinds of sociological and anthropological findings and insights provided by her studies. We express our appreciation to her for this contribution to our thinking, for inestimable aid rendered us by her review and criticism of the first draft of the manuscript, and for her willingness to write the Foreword for this book.

We wish to thank those deans and counselors of girls who gave generously of their time and energy to discuss girls and their problems with the authors and who provided a large amount of case material, only a fraction of which could be included in the text—Miss Alice Graham, Miss Rosabelle Scott, and Mrs. Clara Plantz Roberts of the Oakland Public Schools and Mrs. Bonnie Rice of Berkeley High School, Berkeley, California. We are indebted to Dr. Herbert Stolz, Director of Individual Guidance in the Oakland Public Schools, for access to the cumulative materials in the central files. Miss Helen Blasdale of the Mills College Library was

most helpful in securing materials when the project was first undertaken.

We are grateful to Dr. Anna Rose Hawkes, Dean of Students at Mills College and Dr. Esther Lloyd-Jones of Teachers College, Columbia University, for encouragement during the preparation of the text. To Miss Laurentine Collins, Director, School-Community Relations, Detroit Public Schools, we are indebted for a critical reading in the final editing of the manuscript and for suggestions and approval of the chapter on Girls in Their Communities.

ROSALIND CASSIDY

HILDA CLUTE KOZMAN



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## FOREWORD

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Change is one of the most conspicuous aspects of the modern world, an aspect which we call progress when we value it, and deterioration when we dislike it. It has been characteristic of American life to accept most change as progress, to boast of it, and cherish it, and pity those societies in which the pace of life is slower. But change exacts its prices, and one of those prices is the increasing cost to each individual of finding his or her way through life. "A good start" in the modern world not only means much more than a contented well-fed infancy, a happy well-planned childhood and a vocationally oriented youth, but has come to include a whole series of later steps and decisions which the individual may have to make right up through maturity, in personal relationships and altered work plans. The individual's career line cannot be plotted ahead straight and true from the original social and geographical position from which he starts, nor does a roster of the gifts which the child manifests enable us to predict its future. Moving from environment to environment, from state to state, from school to school, now a member of a secure home, a few years later in the same home grown so insecure that it is almost unrecognizable, each individual is continually confronted with situ-

ations in which help is needed—in taking the next step—where even if the direction is known, the next few steps lie in complete darkness.

So it is not surprising that our American civilization is beginning to develop a large number of agencies whose chief purpose it is to *orient* the individual, as he moves among some dozen other institutions whose function it is to teach him, cure him, or correct him, or merely hire him for a money wage. Each of the institutions which yesterday thought of their functions as simple and clear—whether it was to produce glass bottles, or teach arithmetic, or develop swimming skill, or prepare for Heaven—now has this supplementary function of orientation—of the employee who is a puzzled person as well as machine operator, of the child who must learn its social role as well as long division, of the camper whose swimming skill is only one count in the long battle for recognition in the group or freedom from adult surveillance, and of the parishioner who may be anxious enough to serve his God, but is often very unsure whether moving to California or Panama will or will not increase his ability to do so. Each considerable part of the individual life, as student or worker, member of the community or member of a church, is beginning to be seen as a phase of development in which it is possible to give such a wrong emphasis that the whole later pattern of life may be distorted or an opportunity missed to correct some past distortion.

As each familiar situation comes to be seen as a part of life in which significant whole choices—not merely choices of one major subject or another, a commercial course or a general course—are made, we are increasingly seeing guidance, or orientation, as something which everyone needs—as they need food, sleep, education, recreation, and employment. Just as it is no longer invidious to draw one's water from the city supply, and the old distinctions between those with water

works of their own and those who drank from the village pump have disappeared and all depend upon a common pure city water supply, so any old ideas that guidance was for the weak, or the stupid, the problem child, the square peg in the round hole are also disappearing. As travelers on a public carrier feel it their right to know at what times bus or train will start, when it will arrive and what is the fare to be paid, so travelers through our modern society are coming to feel that they too are in need of schedules and time tables and every possible device to help them find their way, board the right train, change at the right junction, recognize their stop when they reach it. Those who travel furthest and oftenest use these devices most. Such devices have become aids to the gifted as well as crutches for the crippled, a common need of all in a changing world.

But this increasing recognition of the function of orientation places a very special burden on those who practice professionally or voluntarily. They share the responsibility of the therapist who must be alert to mend that which has been broken, to heal that which is no longer whole, and the educator who must be alert to the latent as well as the manifest potentialities of each individual. Furthermore because it is a new profession, it must meet the challenge of newness. Faults and deficiencies cannot be comfortably blamed on a long and checkered past. A profession without a past is also a profession without an alibi. Outworn psychological theories cannot be explained away on the pleas that they are interwoven with existing professional practices. Nor can the moldiness of some bit of theory be attributed to the age at which some septugenarian practitioner took his or her degree. Just as we expect of our nursery school teachers a degree of psychological sophistication which we have hardly begun to hope for in our elementary school teachers, because nursery school education started so much later and could go

so much faster, we have a right to demand that guidance workers draw effectively upon all that the modern life sciences can give them.

These two considerations seem to me to constitute the strength of the chapters that follow: the authors recognize orientation as a need of human beings—in this case all girls—in a changing society—not as a special need of those who stumble or fall—and they have brought to the organization of their subject a very substantial background of knowledge of the best that modern research has to offer, weaving skillfully together the findings of experience and the findings of the laboratory, integrating the approaches of biology, psychology, sociology, anthropology, around a workable concept of a whole human being. The task of those who take the trouble to distill the cool findings of pure research out into the form where they can contribute to the practical needs of a working profession is always one to which members of that profession owe much. This is especially so when those with skills to help individuals have to battle with the demands upon their skill to find the necessary time to absorb such research materials and retranslate them for other busy practitioners.

When, however, the professional workers in the field of orientation can draw upon a well-knit and specially prepared background such as this, they should be the better fitted to make the great contributions which are open to those who pioneer, who lay down the lines a new profession will follow. Unless our civilization develops a sort of institutionalized sixth sense through which each individual can reinterpret what he experiences, we will have to give up much of the complexity and the capacity for rapid change which we have come to value so much. This is particularly true for women, whose changing roles offer them even more confusing choices than those offered men. As the direction of a society may

easily turn upon the direction taken by the most disoriented group, so the future of the United States and, to a degree, of this inter-connected world may well turn upon whether women in the next few generations can be better oriented among the socially conflicting demands which an unevenly changing world makes upon them.

The details are human and captivating, the profession new and challenging, the developing body of scientific knowledge sufficient to give it something to stand upon. In this book, all three aspects are combined.

MARGARET MEAD





• II •

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*O R I E N T A T I O N*

*The Work of the Counselor*

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What Is the Problem?

Behavior a Symptom of Need  
Uniqueness of Need  
Needs of High-school and College Girls

Guides to Understanding the Problem

The First Area: Understanding the Culture  
    We Live in "One World"  
    We Live in a Democracy  
    Women's Place in Our Culture

The Second Area: Understanding the Nature of  
    the Organism  
    Unity of Individual-and-environment  
    Individual Differences  
    The Role of Purpose

The Third Area: Understanding Counseling  
    Techniques  
    Diagnosing and Adjusting

The Fourth Area: Understanding One's Self  
    Qualifications of the Counselor

## CHAPTER ONE

# *THE WORK OF THE COUNSELOR*

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### What Is the Problem?

All those responsible for aiding girls in their process of growing up, whether the parent, teacher, counselor, dean, major adviser, or friend, know the bafflement of trying to understand why on earth Mary and Susan act as they do and what can be and should be done to help them in the essential progress toward self-understanding and self-management. The solutions, as we know, range from punishments or compulsion to carefully and often tediously and lengthily worked-out conferences, modifications of elements in the situation, assigning of responsibilities, or medical treatment. Sometimes, through indifference or ignorance, there is no solution at all.

### BEHAVIOR A SYMPTOM OF NEED

Whether the problem that centers the attention of the counselor is poor posture, failing academic work, fatigue, truancy, the selection of a program of studies, or chronic fainting spells, one fact is the same in each case: the girl needs help. She needs help in helping herself. The only other generalization that can be made is that each girl requires a different kind of help, because each is showing a behavior

that is symptomatic of a need, a need unique to her own particular, individual configuration of causes.

It may be well to stress this uniqueness of need, since all school people know it to be a fact, yet they often do not act upon this knowledge in their classroom procedures or in their grading of individual work.

#### UNIQUENESS OF NEED

Each of three students are failing in chemistry; the reasons for these failures are very different in each case and must be understood and treated quite differently.

The first student, often the easiest to understand, is a girl who has been allowed to enter a course when all records show her to lack the mental ability to deal with the concepts and abstractions demanded for comprehending the science of chemistry.

The second student is able, likes chemistry, but is, at this particular time in her life, disturbed. She is failing in other classwork. Her mother is an infantile person who, upon the departure of the father for military duty and the enlistment of the older brother in the Navy, puts upon her college daughter all the major responsibility of the home management—paying of taxes, budgeting, auditing of bank accounts, and the like. Further, she now “is so lonely” that she sleeps with her daughter every night, spending much of the time weeping and bemoaning her loneliness. The daughter is fatigued, frightened, and bewildered. She has no free time to study and is showing a breakdown in all her class and social activities.

The third student who received a failing grade in chemistry is more difficult to understand. If we had the complicated and time-consuming aid of psychiatry, we would doubtless find that she is conforming to her mother’s ambition to be

a second Madame Curie. The girl deeply resents her mother's control and domination of her life and its purposes, is filled with feelings of guilt over these resentments, and "pays up" in an effort to conform. She says that she tries to do well in chemistry, but that she just cannot understand it. Her failure increases her sense of guilt, and the emotional tension shows in her other activities, resulting in a general sense of failure, of being "no good," accompanied by withdrawal from social relationships with her own age group.

#### NEEDS OF HIGH-SCHOOL AND COLLEGE GIRLS

The shared problem, then, of the parent, teacher, counselor, and school administrator in asking why a girl acts in a given way must result in finding out what facts from the past and present are influencing her, in order to understand her needs better and then aid her in defining, facing, and solving her particular problem. In the main, high-school and college girls are adolescents. "Adolescence" is not used in this book as a term synonymous with "puberty," the period during which sexual maturity is attained; it is used in a more inclusive way to signify the period during which a change in social status takes place, from child to woman. This period has three stages, early, middle, and late. Physiologically, the three stages are prepubescence, pubescence, and postpubescence. Generally speaking, the three stages correspond to the junior high-school, the senior high-school, and the college ages, though it cannot be assumed that all junior high-school girls are prepubescent or that all college girls are in the postpubescent stage. The age span of the adolescent period is roughly from ten to twenty-one years, with some girls entering the period a year or so younger or older. Girls differ greatly in the stage of maturity reached at the same chronological age.

To assist adolescent girls in "crossing the bridge" from childhood to womanhood, the efforts of home, school, and community must be cooperatively directed toward aiding the maturing individual to solve the persistent problems of living in an increasingly adult fashion. These problems are problems in relationships. The understandings, skills, and abilities the individual develops in the process of living are developed through interaction and as a response to the needs of the individual in establishing satisfying relationships. Although these persistent problems of living are completely interrelated and in no way separated in the individual's experiencing, it may be helpful in this discussion to view the problem areas of high-school and college girls which define their needs as

Personal living—requiring emotional, mental, and physical health—a system of values, self-management, self-direction.

Personal-social relationships—requiring belongingness, the making and keeping of friends, skills in cooperative social relationships.

Social-civic relationships—requiring participation in group activities, self- and group government, social action.

Vocational or economic relationships—requiring goal and preparation for useful work and opportunity to use this preparation.

If we accept the principles of the uniqueness of need and behavior as symptomatic of need and view these areas of relationships as those in which the maturing individual must be aided in making successful adjustments, then it seems clear that for those who would effectively guide young people in our society the following understandings are basic:

Understanding the particular culture in which the girl lives; its values, standards, ways of doing things, demands upon

the individual, attitudes toward women and girls, the process of cultural change.

Understanding the process the human organism goes through in maturing, the interaction of internal and external factors in growth, individual differences, the role of purpose. Understanding the bases of behavior and the ways in which individual behavior can be diagnosed and situations altered to meet needs.

Understanding and being able to manage one's own self as a basis for aiding others to face their problems and to seek adequate solutions.

These four areas are explored in subsequent chapters. Here we need only to point out their significance for counseling, considering essential determinants in each area that will serve as introduction to the more detailed discussions. The following section is devoted to this task.

## Guides to Understanding the Problem

### THE FIRST AREA: UNDERSTANDING THE CULTURE

*We Live in "One World."* Understanding the cultural context in and through which the individual interacts today reveals a crucial fact: the increased interdependence of people and peoples. Boys and girls in the United States of America are growing up in a world in which their country is inevitably interrelated, through air communication and the use of atomic energy for peaceful development or for destruction, with all other countries and peoples of the world. They are coming to adulthood at a time when technology and a resulting corporate society make interdependence a primary economic and social factor.

The greater the interdependence the greater the ability individuals must acquire in solving mutual problems to

their mutual benefit and satisfaction, from the crossroads community to the world of nations. If individual isolation in the stream of impersonal contacts characteristic of urban industrial life is to be alleviated, there must be closer co-operating of folk in their small neighborhoods and communities. If economic and social chaos is to be avoided, the belief in and the skills of local, regional, and area planning must be developed. If future wars are to be eliminated, a will for peace and a working plan must be continuously developed for the cooperation of peoples.

Interdependence as a fact in the modern world is not an abstraction. It conditions every aspect of living. Employment, political life, social arrangements, the possibilities of war and peace, are all characterized by dependence of the individual upon others, and they upon him, for well-being, security, and safety. The situation creates problems leaders of youth today must face in their own philosophy and behavior and in their ability and will to educate others in the skills of responsible cooperative behavior so essential for adequate functioning in this kind of world.

*We Live in a Democracy.* We are aware today, through bitter experience, that there are different levels of responsibility and cooperation in behavior. Fascism demands responsible, cooperative, disciplined citizens, but democratic behavior requires self-responsibility; it requires *voluntary* cooperation, with mutual sharing in planning, executing, and in results attained; and it requires the self-discipline of the free individual, out of whose self-respect springs respect for others. The social goal of democracy is the fullest development and the most satisfying living of each individual, achieved through the free participation of all in creating the conditions for maximum individual functioning, personally, socially, politically, economically.

When a people are committed to democracy, they are



committed to faith in the individual and his ability to learn how to plan and act with others for the good of self and others. The adult, dedicated to the task of preparing young people to become adequate human beings achieving the fullness of their capacities, must accept the view that each step of development must be one of freeing the individual to stand on his own feet, freeing him to act as a self-directing, self-respecting person in his relationships with others. Self-understanding, self-acceptance, and self-management provide bases for understanding and accepting others and for working with them as equals.

*Women's Place in Our Culture.* A third essential understanding of our culture, for those concerned with the education of girls especially, lies in all those aspects of the culture which assign traits, style, and place to girls and women as differentiated from those assigned to boys and men. American girls today inherit remnants of attitudes and folklore concerning women that came over on the *Mayflower*, strands that were woven on the Western frontier and on the plantations of the Deep South, in the boom period of the 1900's and in the Great Depression. They inherit the threats of what Fascist nations have done to their women, what earning "big money" under a welder's mask brought to their World War sisters, what the dream of "that lonely Marine" on Okinawa demanded of his girl back home when the war was won.

Our culture provides no clearly defined role for its women. Certainly it does not grant full acceptance of the woman as a free human being under the definition of democracy, in spite of her having won the right to vote. Since 1920 she has been a voting citizen and in the 1940's in a time of war necessity she became essential "man power," yet, in endless ways from babyhood on, we indicate to both boys and girls that the girl is less able and less advantaged.

We say to a girl, "Why, you did that as well as a boy." We never say to a boy in praise, "You did that just as well as a girl." No woman stands in the place of highest national or international leadership. The proportion of women to men at the United Nations Security Conference was eight to eight hundred. Legal restrictions against the woman are still operative in many states, and there are extralegal restrictions existing in many professions and occupations.

Girls in the United States live in a culture where their full acceptance as worthy human beings has yet to be achieved. This is the crucial point in their education and that of boys and men as well. It is essential to full democratic life for all members of our society that all be accepted as of equal worth. To help girls accept themselves and to be accepted as persons, as women, and as worthy citizens must be the emphasis in an educational process leading toward men and women as equals, each with complementary contributions to make, working together for the good of society.

#### THE SECOND AREA: UNDERSTANDING THE NATURE OF THE ORGANISM

Understanding the process of human growth is the subject of Chapters Four and Five, in which particular attention is given to the growth of adolescent girls. This process is complex, but, from the many established facts about how the human organism grows, we can emphasize the following as illuminating: the unity of the individual-and-environment, individual differences, and the role of purpose in growth.

*Unity of the Individual-and-environment.* Growth is the result of the interaction of internal and external factors. The environment has its characteristics and so has the in-

dividual, but each changes and is changed by the other. In and through the interaction between the two, the individual becomes a person, and the kind of person he becomes depends in great measure upon cultural factors. Our young people, growing up in a democracy, become different persons than if they grew up in a totalitarian state; growing up in the United States they become different persons than they would be growing up in China or the Solomon Islands. But this is only half the story. Human beings have an ability greater than other biological creatures to shape their environment. They do not have to go all the way in the adjustments between the two that must take place. We do not live as cave men. The phrase "Necessity is the mother of invention" has a deep meaning biologically as well as socially. Out of human needs arise goals, purposes, to seek and find better means of meeting those needs. In goal seeking and goal attaining the individual is changed by and changes his environment.

*Individual Differences.* In the interaction of individual-and-environment every male and female organism develops a unique personality. Each individual has a different biological endowment, a different biological self; each one interacts in a different field of forces—his particular environment—and develops a social self peculiar to him. This development is directed by a self-ideal or superself, which is the individual's conscious and unconscious conception of what he ought to be and do. These selves have different needs. For example, a child's need for approval, his biological urge to eat a forbidden cookie, and his growing awareness of how he ought to behave create a conflict in him. Living is a continuum of problem situations. As the individual meets and solves them he develops behavior patterns, habits of responding, attitudes—toward himself, toward

others, toward life. The configuration of attitudes he develops is his personality. The configuration is not a static design but dynamically reorganized according to how further conflicts or problem situations are met and resolved. No two individuals develop the same changing configuration of attitudes, for elements in the hereditary endowment, past experiences, and environment of each one are different. A unique self develops, a total personality constantly seeking unity through harmonizing the demands of the biological self, the social self, and the self-ideal.

*The Role of Purpose.* Biologically, the individual comes to fullest development of selfhood through purposeful behavior. Later, we shall see how purposes are the main-springs for action, how they are formulated by each of us to meet needs arising out of our interaction in the culture in which we live. We shall see that these purposes can be modified, that they can be changed, but that they cannot be imposed. Transformed, changed, desirable or undesirable by the social standards used, they are still integral with the human being expressing them; otherwise they are not his purposes.

You can "make" a person do something and then you may say that your purposes were imposed upon him. Biologically this is not true. You can "make" him conform only as long as he himself creates purposes that bring about compliance. For example, his purpose may become to avoid your displeasure, to please you, to escape punishment, to avoid a fuss. If any of these is superseded by another and stronger goal, you have lost your compulsive power. With the endowment of purpose the human being can be, to considerable extent, the captain of his own soul and the master of his fate if—and it is an important "if"—he is free to act. The role of purpose in behavior prescribes the function of the counselor, makes guidance and leadership instead

of the exercise of authority the bases for action. The counselor must help young people in our democratic society to clarify their own goals, modify them, change them, and grow in ability to attain them in and through satisfying relationships with others.

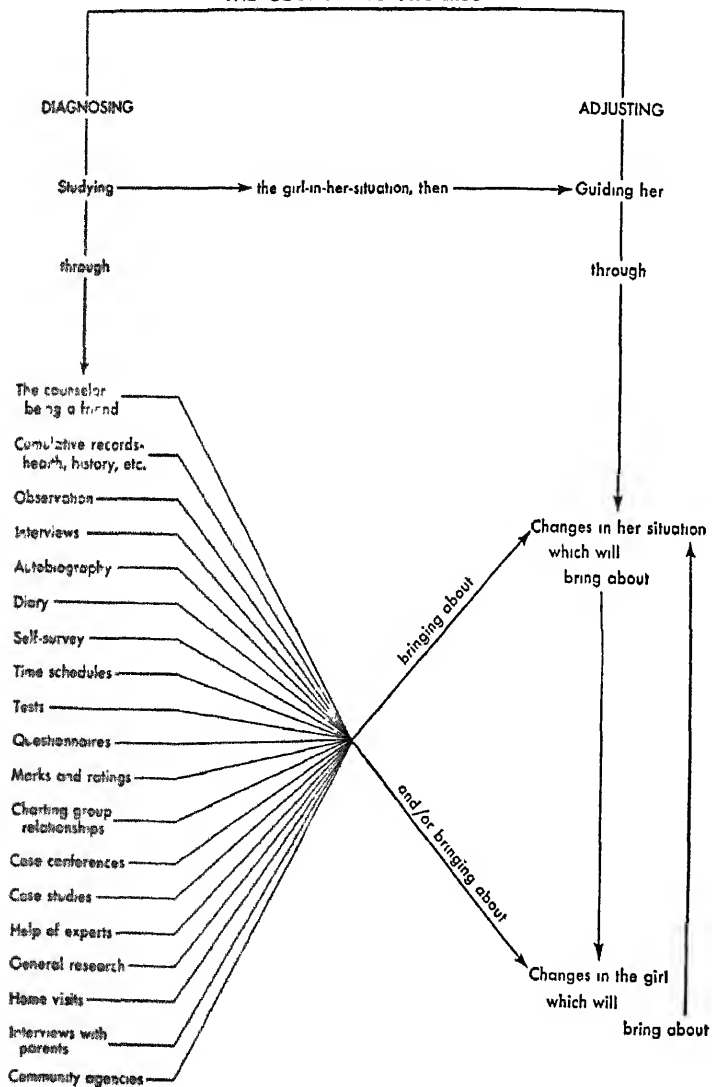
#### THE THIRD AREA: UNDERSTANDING COUNSELING TECHNIQUES

The parent, teacher, or counselor must have an ever-growing understanding of boys and girls, of men and women, as persons seeking to meet their needs in solving the persistent problems of living. They must have an understanding of purposeful behavior as it is expressed by the infant, the young child, the adolescent, and the adult in our society. They must have an understanding of the mechanisms of behavior and variations of these expressed in individual responses. They must be sensitive to and sympathetic with the aspirations and expressions of youth and must be acceptable to youth.

*Diagnosing and Adjusting.* To assist such persons to study and understand an individual's behavior there is a well-developed body of material—educational, psychological, psychiatric, and medical techniques, such as tests, interviews, biography, case studies, cumulative records, observations, and the like. These techniques for studying and understanding girls are described in Part III of the book.

On the left-hand side, the diagrammatic chart on page 14 indicates techniques for studying and understanding a girl-in-her-situation. Through their use the counselor can gain a working knowledge of the girl's home, school, and community living and an understanding of the environmental factors influencing her behavior. Through their use the counselor can gain insight into the girl's abilities and disabilities, interests, failures, achievements, problems. On the bases of the knowledge and insight acquired, the counselor can

## THE COUNSELING PROCESS



help the girl in two general ways, indicated on the right-hand side of the chart, both ways being part of a single process—changing the interaction of the individual-and-environment to bring about a more satisfying and more satisfactory adjustment. The ways in which the counselor may work to bring about these changes are likewise discussed in Part III.

#### THE FOURTH AREA: UNDERSTANDING ONE'S SELF

The fourth area, that of understanding and managing one's own self as a basis for aiding others, particularly girls, involves a grave problem for the teacher and parent. We now know that the child learns not from our verbalizations alone, but from every aspect of the interacting process. The emotional climate with which we surround a topic or event is often the largest factor in the child's evaluation of the experience. The old adages, "Action speaks louder than words" and "Practice what you preach" are founded on deep truths.

*Qualifications of the Counselor.* In aiding girls to grow up to value themselves as women, parents and counselors must be persons who value women as human beings and as partners of men, consider them responsible and essential helpers in the progress of society, and in action more than in words accept the woman's body and its unique functions without protest, even more than that, with pride and delight.

The individual who does not achieve a sense of personal worth and value is unable to function fully as a democratic citizen accepting the worth and value of others. Such insecure and deprived persons are unable to meet the demands in our society to work cooperatively with others for their own and others' success and achievement, but must continually, because of their deprivations and thwartings, take revenge upon others. The counselor who accepts her woman's

role and helps girls to a fuller realization of selfhood makes not only an individual but a social contribution.

In a democratic society and in an interdependent world, in order to aid in equipping other individuals with these skills, the counselor must herself believe in and acquire the special skills of democratic behavior. One grows in these abilities in and through group experiences directed toward such learnings. This aspect of experiencing has become an imperative in the education of all youth. Today's leaders must be concerned with the individual, with aiding this individual in becoming a self-directing person, in becoming a cooperative person for the good of self along with the good of others. One who lacks confidence in her own ability has little concern for others, one who feels insecure in her relationships with others had best not attempt guidance responsibilities. A person who believes in herself and others and in developmental changes as possible has bases for establishing a friendly climate out of her own self-acceptance and security as a human being in her relationships with the girl who needs help.

### Recommended Readings<sup>1</sup>

Recommendations for readings to augment the discussions of this chapter are primarily in relation to the first main division of the chapter, that is, What Is the Problem? Since the four areas of counselor competence are developed more completely in subsequent chapters, those chapters will carry the full suggestions for reading in each of the areas.

For helpful over-all discussions of the work of the counselor, teacher, and guidance specialist, read the beginning chapters respectively in Strang, *The Role of the Teacher in Personnel Work* (235) and *Pupil Personnel and Guidance* (234); Francis C.

<sup>1</sup> The numbers in parentheses indicate the position of references in the Bibliography, where complete information is given.



Rosecrance, "Guidance Is Becoming an Integral Part of the Program," *General Education in the American High School* (193); Lloyd-Jones and Smith, *A Student Personnel Program for Higher Education* (154), Warren, *A New Design for Women's Education*, Chap. 3, The Advisory Relation in the College, and Chap. 7, The Education of Women as Women (257).

As orientation on the general philosophical viewpoints read Plant, *Personality and the Cultural Pattern*, Part II, which includes five chapters of examples of the interaction of personality and environment (202); May, *A Social Psychology of War and Peace* (160); Hopkins, *Interaction: The Democratic Process*, pp. 3-17 (132), Burton, *The Guidance of Learning Activities*, Chap. 7, A Summary of the General Characteristics of Learning and Teaching (52); Warner, Havighurst, and Loeb, *Who Shall Be Educated?*, the first section, showing the effects of caste and class within the American school (254). Read Mead, *And Keep Your Powder Dry* in its entirety to gain a sociological picture of cultural forces at work in the United States today (163); read also Mead, *From the South Seas*, especially Chap. 13, Our Educational Problems in the Light of Samoan Contrasts (164).

For an overview of the needs of adolescents, there are a number of references to recommend Thayer, Zachry, and Kotinsky, *Reorganizing Secondary Education*, Part II, Meeting the Needs of Adolescents in a Democracy (241); Meek, *Personal-Social Development of Boys and Girls*, Part I, The Personal-social Development of Boys and Girls during Puberty and Adolescence (169); Cassidy, *New Directions in Physical Education for the Adolescent Girl*, Chap. 1, The American Adolescent Girl (59); Cassidy and Kozman, *Physical Fitness for Girls*, Chap. 1, Warpeace Living. The Needs of Individuals (60); Sheviakov, "War and Adolescents" (225); and Burton, *The Guidance of Learning Activities*, Chap. 20, Knowing the Pupil as an Individual and as a Group Member (52).

A resource basic to all chapters is the National Society for the Study of Education, *Forty-third Yearbook, Adolescence* (189), subsequently to be referred to as *Adolescence, Forty-third Yearbook*.

## PATTERN FOR CHAPTER TWO

### *The American Woman—a Backward Look*

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#### Culture and the Woman's Role

- The Diversity of Culture Patterns
- Individual and Sex Differences

#### Our European Heritage

- The Goodwife
- The Fair Sex
- The "Old" Woman
- Factors in Common

#### The American Woman Emerges

- The Usefulness of Women
- The Fragility of Women
- The Superior Morality of Women
- The Superior Refinement of Women

#### Her Changing Status

- Women in Industry
- Women in the Professions
- The Dominance of Women
- Militant Women
- Toward a New Role for Women

## CHAPTER TWO

### *THE AMERICAN WOMAN— A BACKWARD LOOK*

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The education of each new generation in any culture is shaped by the conceptions held of the roles of adults in that culture. These conceptions encompass the responsibilities, duties, privileges, and rights of men and women and the ways each sex should behave. If, as in many primitive societies, the woman's tasks are to bear and rear children, work the fields, prepare the food, and keep the house, and the man's are to hunt and fish, help protect the village, and sit in council with his fellows to decide matters for the common welfare, these are the roles boys and girls are educated respectively to fill. Social groups develop taboos and rites each sex must observe. There are things in each group a woman must and must not do which are different from and relative to the things a man must and must not do. These ways of behaving are taught the children. The type of education suitable for each sex is clearly defined, because there is no confusion as to what the boy or the girl is being educated to do and to be.

When the process of social change is slow moving, the roles of men and women, and the education of the young for them, remain practically the same from generation to generation. The girl's education differs very little if at all

from that which her mother received, the boy follows the paths of behavior already trod by his father and his father's father before him.

Neither of these conditions is present today to make easier the determining of the education girls should receive. The role of woman in our culture is confused and ambivalent, because there are conflicting conceptions within the culture as to what she should be and do. Social change is more rapid than in any previous era. Children grow up in a world different from that in which their parents were reared. New inventions and new knowledge lead to rapidly changing social and economic conditions, bring new conceptions of life and new ways of living. In more static societies, the roles of men and of women are cast in new patterns gradually; old designs are imperceptibly discarded with the slow and general absorption of new ones. A swift tempo of change brings old and new into sharp conflict, and amid such conflicts the girl growing up in our society has to think of herself and her life as a woman. Teachers, administrators, and counselors in the school, parents and youth leaders in the community are responsible for helping the girl to see her role as a woman. To give her the assistance and guidance she needs they must understand the conflicting conceptions about what she should be and do and see direction and goal for resolving these conflicts.

Before we consider woman's role in the world today and see what patterns are being designed for the adolescent girl's life, it is helpful, as always, to take a look backward as a means of comprehending the present. For the purposes of this book we must give particular attention to the period in time since Europeans first came to this country, bringing with them the customs, manners, skills, values, and attitudes toward women of their homelands. We need,

however, to emphasize first the cultural determination of woman's design for living, to give perspective to later discussions.

## Culture and the Woman's Role

Age is one base a society uses for assigning differentiated behavior patterns, activities, privileges, and responsibilities to individuals. "When I was a child I spake as a child, but when I became a man I put away childish things." Class is another base. For example, the soldier or the priest is expected to behave in certain ways; each is assigned responsibilities, privileges, and relative status in different societies. Sex is still another base, and we are particularly interested in this category for stylizing what human beings do.

### THE DIVERSITY OF CULTURE PATTERNS

Stylization or patterning of woman's role differs so markedly in different cultures, what women do and do not do is always so relative to what men do and do not do, that it is evident that social rather than biological factors determine the roles of both men and women. Though sex differentiation is basically biological, human beings, both men and women, show great flexibility in adapting themselves to widely different sex roles in different cultures. This can be said another way. Human beings have shown great versatility in the culture patterns they have created in which to order their lives as men and women. This capacity is itself a given biological factor, a characteristic of human beings.

In the animal world the differentiation of roles on the basis of sex is a constant. This does not mean that all males and all females of a specie undeviatingly perform those roles.

We have empirical and experimental evidence to the contrary. It does mean that if we study the behavior of male and female birds or seals or ants, we find in the same species—wherever and whenever observed—the same patterns of sex behavior, in courtship, mating, home building, and division of labor between the sexes. The environment may cause modifications to some extent, but the basic designs remain recognizable, while in human societies a task assigned woman in one group will be assigned man in another; the relationships between the sexes, before and after marriage, are not instinctually or biologically patterned in the same designs, but socially constructed in a multiplicity of forms.

In the animal world, the social structure within which the male and female operate is a constant for any particular species, while human beings have developed and lived in many different social structures. In both the personal and the social aspects of living the parts men and women play in different cultures vary so greatly that we have to understand the values and attitudes held in a particular culture in order to understand the roles assigned men and women in the total organization for group living.

We judge and must describe all other cultures according to the values held in our own. It is the only way we have of describing them in words that have meaning for us; we forget that, because in our culture we label a behavior pattern as "masculine" or "feminine," there may be no corresponding designation in the culture being studied. Seward points this out in using Mead's anthropological data that reveals in one culture "the warm, gentle, cherishing attitudes embodied in the Western conception of 'feminine'" as the ideal for both men and women and in another culture the harsh, aggressive, hostile attitudes acquired by both boys

and girls which "suggest the rougher connotations of 'masculine' in our culture."<sup>1</sup>

We have thus been handicapped in describing the social organization different peoples have evolved for living in groups. This one is "good," another is "bad," because the first resembles our own social organization and the second is based on different values from those we hold. Only in comparatively recent times has there been made available to us a different and more objective standard for evaluating other cultures and our own as well. As we come to understand better, through scientific research, the ways in which human organisms, male and female, are equipped to function and what their basic biological requirements for functioning are, we have a vastly improved technique, not only for judging past cultures, but for redirecting our own toward patterns more congruent with the needs of human nature.

#### INDIVIDUAL AND SEX DIFFERENCES

Using the nature of the human individual as a standard for directing social change is not so simple a procedure as it sounds. We have to be wary about generalizing about human nature, and we must never forget that the personality is formed through interacting within a social context. The needs of the human organism are not limited to those that must be met to maintain life—food, drink, sleep, and so on. Other needs are present and they are social in character. What is "best" for meeting these needs of the organism in one culture will not be "best" in another, for the needs that arise are different. Moreover, we know today that these needs are integral with the individual and that each individual has an endowment particular to him or her, and

<sup>1</sup> Georgene Seward, "Sex Roles in Postwar Planning," p. 166 (222).

the personality, man's or woman's, is uniquely patterned in the interactive process.

If aggression of the male and submissiveness of the female are prized in a culture, men and women to be accepted by their fellows will in the main learn to behave in these ways. This is very different from saying that men and women are, as individuals, innately aggressive or submissive. There are deviates among both sexes, men and women who do not fit this culture pattern—men who are mild-mannered and maternal, women who are “manly hearted” and seemingly devoid of “motherly instinct.” The more sharply the roles of men and women are differentiated the more individuals there will be who are unable to adapt themselves to the behavior patterns thought suitable for their sex. Not to be “manly,” not to be “womanly,” according to the culture's definitions of manliness and womanliness, means in some cultures complete loss of status; in others the deviate is permitted, sometimes with considerable prestige, to operate within the patterns assigned the opposite sex.

One of the factors that has strongly influenced the stylization of the roles of men and women has been male superiority in size and strength. The dominance of the male, his social importance, has been in line with his greater ability to carry on the activities essential for survival under conditions where strength was a great asset. Seward points out, however, “As the struggle for existence becomes less a hand-to-hand affair, physical sex differences actually play a lesser part, and the ground is prepared for equalizing the status of the two sexes.”<sup>2</sup> This is something for our own society to consider; a machine operates regardless of whether the hand that sets it in motion belongs to a man or a woman.

Of course, another crucial factor serving to differentiate

<sup>2</sup> *Ibid.*, p. 164.



the roles of men and women has been woman's function as childbearer. This subject is not one that can be dealt with in a short paragraph. We shall have occasion in these chapters to discuss many aspects of woman's biological role as it relates to her social and personal living.

We shall consider, also, a number of attitudes based on disproved assumptions concerning sex differences which have influenced the status of women in Western culture. We moderns may be indignant or amused at the folklore, taboos, assigning of masculine-feminine traits that have grown up around the core of fact that there are two sexes, not one. But no society can successfully, or would likely wish to, design patterns for living not based on this central fact. Women and men differ biologically in structure and function, though differences are not so great as formerly supposed, but the differences that cannot be denied will always carry implications for the social roles of women and men. Equality cannot be interpreted as identity. With what we know today about the capacities of men and women, neither can there be a labeling of one sex as inferior and the other as superior. As long as this relationship is openly or tacitly adhered to, the inferior sex must either remain passive and supine, denying abilities, or fight for status on the terms laid down by and for the superior sex. In this chapter we acknowledge our debt to those women who struggled valiantly to win a place for woman in a man's world. In the next chapter, we show that for woman to gain status in a man's world is not enough, either for man or woman.

### Our European Heritage

In the culture of western Europe, to which we belong, the dominance of the male has been expressed among all

peoples through the patriarchal form in which man as father is the titular, actual, and socially recognized head of the family, in earlier days sometimes with powers over its members extending to life and death. The public as well as the private roles of men and women have been designed in keeping with this assigning of authority and power to the male. Within this patriarchal form the status of women has varied.

Sometimes she has been denied any social role, relegated to seclusion reminiscent of Oriental cultures, as in classical Athens—though this seclusion did not apply to slaves and courtesans, but only to the wives and mothers and daughters of citizens of the Athenian State. In Rome under the Republic women were similarly secluded, but the Roman matron always held a higher place in her husband's regard than did the Athenian wife. During the period of the Roman Conquest, women carved out a public role for themselves while their men were away fighting the wars, only to be excoriated for it later by the male writers and orators of the time who told their women in no uncertain terms where their place was.

With the Christianizing of western Europe, sex and evil were equated to such an extent that women, as the embodiment of sex and as a threat to man's leading a holy life, sank to a very low position. Only those women who ceased to be such a threat by seeking the holy life in convents and abbeys avoided this low status. Many of these women were esteemed and gained great prestige.

During the age of chivalry woman's status rose somewhat. Women were treated with more respect, even though much of the deference was of a specious quality. Frequently, women became capable and trusted managers of their husbands' holdings during the incessant, petty warfare which

took the lords of the castles and manor houses away from home. The trend at this period, for the subjects of a feudal lord to live together in a village or town within the shadow of their protector's castle, played a part in this rise in status. Many more people sought to support themselves through handicrafts rather than through agricultural labor. An element of partnership entered marriage as husband and wife pooled their skills and labor in joint endeavor. It became advantageous for the girl as well as the boy to be taught skills useful for such family enterprises. However, with the invention of machines and the rise of capitalism, many men and women lost their handicraft occupations. Many women lost their status as partners as well.

When America was colonized in the seventeenth and eighteenth centuries, European societies were structured in classes. This structure, an inheritance from feudalism, was showing signs of change. There was the ruling class, the landed gentry; the growing burgher class of towns and cities, traders and artisans; the yeoman or small-farmer class; and the servant class, composed largely of agricultural and domestic workers. Servants could become artisans by the stages of apprentice, worker, and master, and more and more of them did so as cities and towns grew in importance with an increase in trade.

European culture was still predominantly agricultural when America was colonized. However, capitalism "as a method of business and a habit of life"<sup>3</sup> had already gone far to replace medieval designs for living. In this shift, there was taking place a complete change in moral outlook. *Caveat emptor* replaced "Let buyer and seller both fear God."<sup>4</sup> There was a shift in power. Merchants and traders

<sup>3</sup> Lewis Mumford, *The Condition of Man*, p. 161 (177).

<sup>4</sup> *Ibid.*, p. 163.

were amassing fortunes and challenging the rule of the landed gentry, whose interests often conflicted with those of the traders and businessmen. Machines were beginning to replace hand labor. However, it was not until the nineteenth century that the change was completed and the class structure we have described was replaced by the class structure of capitalism as we know it today.

In considering our European heritage, we have to think of the role of woman within the frame of this shift in morals, in ways of making a living, and in the organization of European societies. When America was colonized the family was still the economic unit, patriarchal in type, as it had been for centuries. The class structure was more medieval than modern. The role of woman was stylized according to this class structure as well as on the base of sex differences. In the literature of the eighteenth century we read about the "Goodwife," the "Fair Sex," and, to lesser extent since literature was concerned chiefly with the elegant and fashionable, the "'Old' Woman."

#### THE GOODWIFE

The family as an economic unit meant that needs of its members—wife, husband, children, servants—were met within the household. The bustling Goodwife, with her bunch of dangling keys to larders, dairy, supply rooms, was the manager of the household industries. Women were the bakers, the brewers, the millers, the nurses, and the doctors of the family. They saw to the carding of wool, the beating of flax, to the weaving, spinning, and dyeing of cloth. They ran the dairy, made the candles and soap, preserved food. They were expert needlewomen, fashioning the garments of the household members while finding time for samplers, tapestries, and other intricate needlework. With the rise

of a burgher class and the growth of craft guilds in towns, men took over some of these tasks, such as brewing, baking, and weaving. Yet the multiple duties of the Goodwife in rural districts had been little lessened by this development except in the more prosperous families in which it was customary to employ stewards to manage households.

The Goodwife was usually her daughter's only teacher. Girls of these families received practically all their education in the home. They were taught the skills of housewifery and the management of home industries. If they learned to read, this instruction too was the Goodwife's responsibility. Time did not hang heavy on the hands of these women and their girl-children. Often set to learning their letters at two and to intricate needlework a couple of years later, little Goodwives-in-the-making perceived early that boys might be free at times to play, but that "woman's work is never done" and play was not for little girls. Women and girls of this group were not confused about their role. They saw it clearly, prepared for it, and often achieved dignity and won respect through their obvious ability and usefulness.

#### THE FAIR SEX

Condescension, contempt, and homage mingled in the attitudes creating this epithet, found so often in eighteenth-century literature. These attitudes enter into the thinking of those today who look upon women as inferior yet charming and necessary creatures, meriting protection and support as long as they display the "womanly virtues." There will be more about these virtues later.

Many events and many streams of thought flowed together to form this conception of woman. The era of chivalry contributed romantic love; the insincerity and artificiality in chivalry were bequeathed to later centuries along with

greater consideration for women and gentler manners. The Puritans contributed by looking upon woman as the source of original sin and therefore as a creature to be kept under strict discipline and surveillance. Woman could only atone for Mother Eve's defection by being the custodian of religion for man and his moral example. She could never aspire to freedom, but, as man's guiding star, she might be rendered approval and consideration in the degree to which she did her duty as man assigned it to her. With the restoration of Charles II to the throne of England, there was a reaction against Puritanism, but the concept of woman as man's moral mentor had entered the stream of common thought, there to persist inconsistent though it was with assumptions about her weakness of intellect and emotional instability.

The cavaliers of the Restoration Period tended to look upon woman as a plaything, and it must be admitted she took to the role with avidity. The English "lady" of the eighteenth century was a "gadabout" and gossip. Her time was largely taken up with living up to her title, the Fair Sex. Her children were confined to nurseries and to the care of servants, then sent to boarding schools or placed under tutors. The education of girls was designed to fit them for their role in life—they were schooled in etiquette and in the social graces, and received a smattering of training in music, dancing, embroidery, painting china, the French language. They were educated for the sake of the men they were to marry, to be an ornament in the home, and to reflect the husband's position and success through their persons and households. This group of women led shallow, restless, aimless lives. They frittered their energies away, following every passing fad and fancy that might serve to fill their idle hours. They were the prototypes of many more women to

come in the nineteenth century in all classes and in many countries, women released from household drudgery by the industrial revolution and similarly in search of outlets for their energies.

#### THE "OLD" WOMAN

The word "old" in this phrase had little to do with actual age. It was possibly employed because women of the laboring classes, owing to heavy tasks and frequent childbearing, were often old at thirty. More likely, however, the adjective was used to express a workingman's familiarity with one woman whom he regarded both with affection and contempt.

Slavery as an institution was on the wane, if not entirely abolished in western Europe, but there is ample evidence that women of all classes had only slave status in civil, social, and economic life. The conditions surrounding the "Old" Woman were the hardest, crudest, roughest. Her life sentence of hard labor in the service of man was seldom cushioned by good manners or indulgence. Sometimes the woman on the small farm or in the little workshop of the town earned the respect of her man like her sister the Goodwife. But it is not surprising that the peasant's or small artisan's wife, by being shrewish, quarrelsome, and vulgar, often earned the contempt more than the affection expressed in the phrase the "Old" Woman. Illiterate, subservient, driven by work, the refinements of life were not for her.

#### FACTORS IN COMMON

Because European culture was a class structure, it has been convenient to analyze attitudes toward women and girls more or less from a class point of view, but no actual barriers to the merging of the three roles existed. Despite

surface differences, women had much in common. In all classes their only destiny and aim was homemaking. With the shift in moral outlook taking place, with the rise of Protestantism, the convent was no longer the satisfactory alternative it once represented. Little else besides marriage and homemaking was possible for women in any rank of society. They shared the disabilities of low status in social, civic, and economic life.

The patriarchal family in all classes was designed to ensure the authority of the male and the control and inheritance of property by males. Consequently, the married woman's rights over her own property were nonexistent or very limited. Rights over children were not shared ones usually, but the father's alone. His consent was necessary for the woman to act in relation to her own property or to her children, but hers was not ordinarily required for him to use her property or to educate and marry off her children in ways he saw fit. Her political rights were nonexistent. She had no legal status as a person; she could neither sue nor be sued. She had little redress against a vicious husband or father, whose rights to beat her were sustained by the courts well into the eighteenth century and continued to be considered their rights even after legal statutes were changed. The vestiges of wife purchase and daughter selling remained in marriages arranged for the financial advantage of husband and father. The marriage broker still plays a part in the lives of some peasants of Europe. The dower and dowry systems still function in some countries.

Woman was looked upon in all classes alike as inferior to and weaker than man, though, in some mysterious fashion, a more moral creature. This view resulted in the double standard of morality; there came to be virtues thought



peculiar to woman that were not applicable to man and vice versa. Modesty, discreteness, humility, chastity, fidelity, obedience, clinging dependence were to be admired in the woman, but honesty, initiative, strength of character—the “manly” virtues—were not demanded of her.

The inconsistencies in his attitudes did not seem to bother the eighteenth-century man. He could place upon woman the obligation of being his moral superior and his good example and at the same time hold her to be weak and vacillating in nature. It seems he was leaning on a fragile reed to place so much responsibility on the childlike creature he asserted woman to be, but he did it, nevertheless.

Some women, notably Mary Astell (21) and Mary Wollstonecraft (269), resented these ambivalent attitudes, but for the most part women in the eighteenth century accepted the “guardian angel” conception of themselves along with being considered the weak, inferior, though Fair Sex. Women attempted to make themselves the various combinations of wife-mistress-slave seemingly desired by men. As the more virtuous and more charming sex, they received homage, flattery, and privileges; as the weaker, inferior sex they received contempt and the denial of human rights.

### The American Woman Emerges

As the attitudes of the Old World were grafted on to and modified by the conditions of life in the New World, the “American” woman soon diverged from her European sisters. It is easy to identify this woman. Imagine a vast assemblage of all the women of the world and you will see one group towering head and shoulders above all others. These are American women. They are standing on a pedestal which American men fashioned for them and which they have

been trying for generations either to make more secure or to abandon entirely.

The platform of the pedestal was built out of the scarcity of women in the New World, which gave them augmented importance and preciousness. Women were few and desperately needed, not only in the days of the settling of Jamestown and Plymouth, but also during the long years of the conquest of the West. Women were at a premium on the Ohio, then the Mississippi, on the Oregon Trail. As Adams says, "The price of women went up, The price was to pamper and please the lady."<sup>5</sup>

The pedestal's platform had four legs, which served to exalt further woman's position of privilege. If we examine the legs we can recognize materials that had been used before to determine woman's position. The most dependable and durable leg was constructed out of her usefulness. It has never let her down. But the other three, one built of the moral superiority of woman, another of the greater fragility of woman, and the fourth of the superior refinement of woman, have had a tendency to crumble under the hammerings of truth and to make standing on the pedestal precarious.

#### THE USEFULNESS OF WOMEN

The early American home was bakery, mill, cannery, grocery, butchershop, hospital, school, and home for the aged, and the woman was responsible for these essential services. Her work was in and for the home and it could and did utilize her time, energies, and abilities. Woman's contributions as homemaker, bearer of children, expert maker of cloth and clothing, preparer of food, provider of educa-

<sup>5</sup> James Truslow Adams, *The American*, p. 325 (1).

tion, nurse to the ill and infirm, were of great value to society and gave her life meaning and importance.

When the American home followed the steps of explorers and adventurers westward, beyond the Alleghenies, beyond the Mississippi, until its windows reflected the rays of the sun dropping into the Pacific, the responsibilities of women had to be fulfilled under harsh conditions and with scarce, crude equipment. We do not have to describe the pioneer American woman who fulfilled these responsibilities. Her courage, ingenuity, steadfastness, and her fortitude in facing physical danger, isolation from her kind, and hard work are legendary.

In the preindustrial home the man and woman and their children built and shared a common life together. The world of the woman and of the man was the same, though each had a different part in it. The invention of machines and the establishment of factories broke this unity. Family members went out and away to their work, entered another world. The woman's work was taken out and away from her, but the home was still her world.

#### THE FRAGILITY OF WOMEN

Of course, there were always some women in America who "toiled not, neither did they spin." But with the industrial revolution, with mass production providing the services women had rendered, a great many of them entered the leisure class. The loss of functions and attitudes assigning woman greater fragility, morality, and refinement than man were defining a hothouse existence for these women. With energies and abilities unused, isolated from the man's exciting, turbulent, rapidly changing world, woman adapted herself to man's vision of her as something rare and precious to be guarded, supported, and spoiled. It is as though she

said to him, "Very well, if that is the way you want it, I'll do a thorough job." Smelling salts in hand, with migraine headaches, fainting spells, and lassitude as stock in trade, encased in fussy and constrictive clothing or reclining on her sofa in equally fussy if more seductive negligees, she traded her sex for the privilege of being idle, useless, and lonely. The man competed ruthlessly yet zestfully with other men for the wherewithal to deck her person and her household as symbols of his success. This same role had been assigned the Fair Sex, but where the eighteenth-century woman found outlets for her energies in gadding and gossiping, the nineteenth-century American woman took to her sofa, negligees, and eau de cologne.

#### THE SUPERIOR MORALITY OF WOMEN

No attitude toward woman has such contradictory aspects as the assumption that she is a superior moral being to man. The American's conception of woman as man's "angel," as his "guiding star," drawn from inherited European attitudes, developed in a unique way as the man's and the woman's world became different. Psychiatrists today call the new aspect "projection." The strong Puritan influence in American life had much to do with this. Tending to be puritanical in outlook, the American's conscience was uneasy when he did not live up to his own standards in his world outside the home, so he placed on woman in her sheltered life the responsibility for moral conduct, for being an example to him. But in his secret heart he never really believed in this creation of his own mind. He was never able openly and easily to accept and act on the double standard of morality as European men did. He was prevented by the individualism ingrained in all aspects of American life, by the influence of Emerson and trans-

centennialism, the continued existence of a frontier and pioneer life up to the close of the last century, as well as the strong Puritan emphasis on responsibility of each soul to God. Under these influences the American woman never lost entirely her position as helpmate, her sense of being a person, in the ersatz role of "angel."

#### THE SUPERIOR REFINEMENT OF WOMEN

This attitude was connected closely with conceptions of woman's fragility and virtue. The delicate and pure creature of man's imaginings was unfitted by nature to brush up against the ugly realities of life, but must be surrounded by what he looked upon as its decorations. The assumption of woman's superior refinement has had a tremendous effect upon American life. By it an outlet was provided for women. They took to "culture" with avidity. Women's groups with specific intent to study Browning, or to learn about the Italian painters, or to appreciate music multiplied all over the country, and these formed the nucleus for the woman's club movement in later years when women became concerned with (women's) social and civic problems. In this earlier movement there was little attempt on the part of most women to educate themselves to understand either the culture in which they lived or other cultures. The appalling health and housing conditions of early industrial centers were all around them. They made some efforts of the Lady Bountiful type to ameliorate these conditions, but it did not seem to occur to many of them to try to understand causes or to see that there was any relation between the arts and these conditions.

When men became concerned, when they realized that an impure water supply could result in typhoid fever for their own as well as the immigrant's child, most women

seemed neither to desire nor to be permitted to share in solutions. Their culture and refinement were apt to be exceedingly shallow, often limited to museum Art with a capital "A," "embalmed literature," and *The Maiden's Prayer*.

Not all women, however, were satisfied with the specious refinement supposed to be a charming attribute of their sex. Some women were very active in the antislavery movement, some were already agitating for the vote. Some women were actively working for, even initiating, social reforms—housing, temperance, elimination of prostitution, and the like. They were often labeled "busybodies" and subjected to ridicule and defamation of character by those vested interests which they challenged. More and more women passed from the shallow pretentiousness of the "pink tea" refinement assigned them to an understanding and appreciation of art as the great interpreter of life, a concept which became one of the several influences tending to separate the man's and the woman's world.

Man was in the market place and the factory, in the bank and on the rostrum, competing with other men for a living and for prestige. He had not the time for "culture" and again projected his responsibility on the woman. He could not simply dismiss the matter. The need for creative and aesthetic expression is as much a part of his nature as his moral and social attributes. But he was confused enough to lose the significance of these expressions for living. He denied his need, he labeled such expressions as "sissy" and tended to look askance at the man who dared proclaim himself artist or musician. Parents were apt to be chagrined or disappointed if sons wanted to paint or write or play the violin. The desire might be condoned as a pastime, but as a career—dreadful!

Many American men today see art as a feminine function. Many either snub or patronize the artist. Fear of ridicule makes the average high-school boy's participation in drama, dance, or other art forms self-conscious. The ugliness and nonfunctionalism of so many of our American homes and communities, the defacement of our countrysides, are present testimony to the separation of art from daily living by both men and women. The familiar evening scene of the American man dozing over his newspaper with the radio going full blast, while his wife, able and willing to discuss new books, new plays, or developments in painting, architecture, or music, suffers boredom or seeks companionship elsewhere, reveals the separation of men from women through the viewing of art as a feminine function.

Little need be said about the surface aspect of this assigning of superior refinement to woman, that is, about the gentle manners, niceties of speech, graciousness, that she was supposed to display by virtue of this capacity. The ways of behaving assigned her and the restrictions on her scope of action were in part due to the "angel" concept. The "angel" must be kept untarnished and undefiled, protected from the sordid realities of making a living or participating with rough and decidedly unangelic men in public affairs. It was "unwomanly" for a female to appear on the lecture platform or to practice medicine. Threatened by woman's encroachment on his masculine preserve, the American man placed less stress than Europeans on woman's mental inferiority, physical weakness, and emotional instability, though these reasons for restricting women were never absent from the American scene. His primary defense, however, was to grant the woman privileges—security, economic support, and the "say-so" in the home—and to exalt her position so that

encroachment on his domain could be viewed as a fall from grace, as the "angel" stooping to man's level.

But some American women were not amenable to this conception. They demanded rights instead of privileges. Many American women capitalized on their power within the home to dominate their men in a very complex fashion. As the United States went through the industrial revolution, the work of women changed. The work men did changed also, but for them the change meant but a shifting from one way of earning a living to another. For women, it meant a reorientation of both the private and the public aspects of their role in society. As we review how woman's work changed and describe the dominance of many American women over their men and the militancy of other women demanding equal political and legal rights with men, we are approaching the problem of woman's present role. The elements in the problem both men and women must face today are the realities in the American scene in conflict with anachronistic thinking about the rights and privileges of women.

### Her Changing Status

It was during the nineteenth century that the United States completed the shift from a predominantly rural society to become industrial, urban, and highly capitalistic. Cities and towns grew because industries were concentrated in them and workers went where factories and plants offered jobs. To be an urban dweller, dependent upon industry for a job, meant new designs for living. The self-contained life of the farm, built by the family as a working and playing unit, gave way to a new pattern in which much time was spent outside the home and work was done for wages.



Women lost many of their functions in the change. Productive activity was transferred from the home to the factory—the manufacturing of textiles and ready-to-wear garments, the output of bakeries, the preparing of meals in restaurants, factory canning and preserving, laundries. As the activities of the family diminished, so did its living space, in the form of slums, apartment houses, and flats. Devices for lightening domestic tasks were coming into use. Contraceptives, bottle feeding, nursery school care of children were further relieving the woman of traditional tasks and giving her greater freedom to order her life through knowledge that gave her control over her own fertility. This last has entailed a new and different kind of responsibility for what she does with her life.

It was not long before women were following their traditional work out of the home into the factories and plants and entering the professions, sometimes from choice but more often from the necessity to contribute to the support of the family. The industrial family was not self-sustaining and the man's earnings were often not enough to support it. Woman's contribution frequently became wages instead of work within the home. Women represented an available, abundant, cheap labor supply to businessmen who needed hands to run their machines and clerks to record transactions and profits and losses.

#### WOMEN IN INDUSTRY

Women first entered the fields of employment representing their traditional services—clothing and textiles, food preservation, and the like. Both legal and extralegal restrictions had to be overcome before they could enter many lines of work where their ability is an accepted fact today. It was not until 1919 that Federal civil-service examinations

were open to women and men alike (248). It took the Civil War to open the field of schoolteaching to them and to remove restrictions in the iron and steel industries, metal factories, and foundries. It took the First and Second World Wars to admit them to munitions manufacture, chemical and lumber mills, automobile and electrical supply factories, shipyards. Aerial warfare demanded a new industry in which women's labor was desired and sought. Many of the new jobs were unskilled ones, but man-power shortages opened more skilled jobs and more managerial positions to them. The need for women's work and the ability they demonstrated to do the work they undertook were both factors in widening their field of employment.

As they have taken their places in industrial life, women have been discriminated against in three ways: they have commonly received lower wages than men even for the same work; they have been restricted in the number of fields open to them; and they have been the victims of prejudices against women in managerial and administrative positions in the fields they were permitted to enter.

A hundred years ago women's wages averaged less than 37½ cents for a 12-hour day, while men's were about four times as large (248). Though this difference has been decreased, women's wages are almost invariably lower than those of men in the same industry. When they first went into factory work, thousands of untrained women competed for unskilled jobs; they lacked the bargaining power that skill and labor scarcity bring. In addition, women were considered part of a family group, supported in the main by men of the household; their wages were looked upon as extra spending money, "pin money," not for essentials. Much evidence has been accumulated to refute this view, but the idea had much to do with keeping women's wages low.

Consequently, thousands of women have been unable to support decently themselves and others dependent upon them; their low wages have tended to drag down men's wages as skilled jobs have become fewer—are broken down into unskilled or semiskilled operations; and because workers are not paid enough to buy back the goods they produce, the economic system as a whole suffers.

After each war, and in periods of economic depression as well, women have lost some of their gains against the three forms of discrimination. When there are fewer jobs, women as women lose their employment. But in spite of this, the gains have been real. Social patterns of acceptance in new fields are formed and there is never the same resistance again. Each war has permanently expanded women's field of employment, improved wage scales, and broken down prejudices against them as "bosses." It has become easier for women to do in time of peace what they had been doing well in wartime.

#### WOMEN IN THE PROFESSIONS

It was inevitable that intelligent and ambitious women, freed from long hours of work at home and having the example of their wage-earning sisters, should cast their eyes upon the professions and estimate their opportunities for education. The mass of women workers entering industry presented the prejudiced with a *fait accompli* rather than a theory to combat. But in spite of job holding, social standards for the behavior of women still insisted their place to be the home and not the lecture platform, public life, college, or competing with men for clients as doctors and lawyers. Women wishing to enter professional life had to defy these standards. Dr. Elizabeth Blackwell, the first woman physician trained in the modern sense of the word, tells

how during her three years of study at Geneva, N. Y., around 1848, other women refused to speak to her and drew their skirts aside in contempt when meeting her on the street. Sara Josephine Baker, the founder and director of the Bureau of Child Hygiene of New York City, relates how she was refused permission to enroll as a student in a college where she had been asked to lecture because she was the only one who knew anything about public measures for preventive child care (23).

At first the right to an education was yielded women for the sake of expediency. It was not their

. . . needing self-development for their own purposes of growth that won the opportunity of education; it was rather that the democratic State needed common schools, and women as the natural teachers of the race must go out from the hearthside training of children into the more formal and better organized system of modern education. The first reasons were, therefore, those of social thrift rather than of justice to women, as was shown so obviously in the inauguration of normal schools. As a distinguished gentleman said, when urging an appropriation for a State normal school before a legislative committee (in the fifties in the nineteenth century): "Gentlemen, we have all observed the fine manner in which the best and most cultivated women are educating their own children, and by utilizing this gift of women we may put two females in every school to teach at half the price we now pay one inferior male." On that basis women entered their first educational opportunity above the grammar grades and "female finishing school."<sup>6</sup>

The shortage of men during the Civil War saw women entering the field of schoolteaching to such an extent that it came to be considered and has actually become in great

<sup>6</sup> Anna Garlin Spencer, *Woman's Share in Social Culture*, pp. 177-178 (230).

measure a feminine profession, particularly in elementary and secondary schools.

Teaching and nursing were the first professional fields to be taken. Then followed medicine and law. The number of women authors, editors, reporters, lawyers, judges, college presidents and professors, and librarians has steadily increased. Opportunities to train for professional careers are open to them. Oberlin College, established in 1833, was the first institution in the world to offer a college education to women. Today, state universities, most schools of law and medicine, have opened their doors to them and there are many women's colleges of high standing.

Logically, educating girls for the professions should be premised by full acceptance of women in practicing those professions. Instead, a girl trained for a profession finds herself discriminated against on the basis of sex in practicing it. To win a place for herself she is forced to compete with men and she is placed in the position of a woman doing a man's work instead of a woman doing the work she is best suited to perform. This competition is alien to woman's natural desire to get along with men and to please them, so she frequently takes the devious paths of flattery and cajolery, pretends that playing vice-president to his president or assistant editor to his editor is what she had in mind anyway, even though she may be the abler person. It is not surprising that many American women, blocked and restricted, not only in professional life, but in social and political ways as well, have taken to dominating men in subtle ways or to fighting them as they seek outlets for pent-up energies and unused abilities. Many American men have been forced into competitive and domineering roles alien to them. If recognition of each individual's best con-

tribution, unbiased by sex stereotyping, can be accepted, this does not have to be.

#### THE DOMINANCE OF WOMEN

Many Europeans visiting the United States have said that the most striking feature in our society is the privileged position of women. Some of them have claimed that we have retained the patriarchal forms of society, but that actually we live in a matriarchy. From time to time, some American writer has taken the dominance of women in the United States as his theme and excoriated those women who demand much from their husbands and children and society as a whole, making no proportionate return. Wylie, in *A Generation of I'ipers* (278), violently attacks this parasitism, describing such women as Cinderellas who expect their respective Prince Charmings to support them and satisfy their material desires, not in the manner to which they have been accustomed, but far better. The Cinderellas, since they do not take responsibility for contributing through paid and voluntary work to society, are out to get from society something for nothing for themselves and their families. Wylie also analyzes women's influence in American life as the cult of "Momism." According to him, the hand that rocks the American cradle is the hand that "rules the roost" and the hand belongs to Mom, whose children exist to serve her needs and to bolster her ego—the sons through achievement, the daughters through greater success in the Cinderella role.

It seems true that some American women do wield influence in American life outside the institutions through which we as a people are supposed to order and conduct our affairs. These women possess power through dominating their men,

not through helping to shape the institutions of society along with men. The influence they possess is complex in origin and expression. It is related to the American's attitude toward sex, often not a frank, open, and natural one, but an obsession filled with repressions, thwartings, and feelings of guilt. It is related to the exalting of women for their usefulness, superior morality, superior refinement, and greater frailty. It is related to America as the land of opportunity and to "rugged individualism." For the boy this last meant "from rags to riches," "any boy can be president"—of course with hard work, singleness of purpose, and even ruthlessness on the part of the young man. For the girl it often meant marrying the achiever or being a good judge in selecting the potential achiever and then receiving as a woman her just dues, the good things of life, through his efforts, not her own. Finally, as was indicated above, the dominance of women is related to the explosive quality of unused energies and abilities. Pearl Buck, in an article on this subject, speaks of "America's Gunpowder Women" (51), women whose personal thwartings lead them to take revenge, often unconsciously, by dominating the lives of their husbands and children. "Mom," surrounded by an aura of sentimentality, out to get what she can for her own with little sense of social responsibility, supported by husband, then children, given her own way, is a feminine phenomenon unique to American life. Moms may be found, on occasion, in the mansion on the hill, in the suburban cottage, in the apartment house, and even, if to less extent, on the farm.

The power of American women has become temporal as well as psychological. Women own most of the wealth in the United States today. They have the power that money brings; they have not taken commensurate responsibility.

For the most part they know too little about how the money is acquired; they leave that to men. They are the spenders of the money. They are the buyers of the nation. Advertising is geared to interest and influence the woman shopper. Hour after hour, the radio pours forth its inane repetitions of the Cinderella and Momism themes in order to tell prospective women buyers the merits of soap or cereal or beauty treatments. These programs are a sad commentary on the levels of interests of many American women. However, it is levels of interest—not levels of intelligence. American women are smart enough. They have certainly been smart enough to seize the substance of a great deal of power in our society, leaving men with nominal dominance. Men and women both are placed in a specious position in this situation. Neither can respect the other. Some women unwilling to take devious ways to gain significance, wanting to maintain their self-respect and to place themselves in a position demanding the respect of men, preferred a forthright and open struggle against men to win this status.

#### MILITANT WOMEN

The women who joined together to attain their "rights" did so after they were balked in their efforts to work for wider social goals. Those who first attempted to show themselves on the public platform to discuss some social problem or to participate in public demonstrations to get action were subjected to ridicule, ostracism, manhandling, even imprisonment.

When women were refused admission to antislavery societies and were not permitted to speak publicly for the abolitionist cause, a few of them dared to brave the accepted mores and set up their own organization. In their meetings they listened to Lucretia Mott, Angeline and Sarah Grimke,



Elizabeth Cady Stanton, that is, whenever mobs did not disrupt their gatherings or burn the roofs over their heads. Lucretia Mott and Elizabeth Stanton, delegates to the World's Anti-slavery Convention in London, were refused admission, though they were allowed, after protest, to sit behind a curtain and view proceedings. Out of such indignities, in 1840, the Woman's Rights Movement in the United States was born. In that year, at Seneca Falls, was stated the *Declaration of Sentiments; The Rights and Wrongs of Women*. The suffragettes finally gained the "rights" in 1920 with the ratification of the Nineteenth Amendment to the Federal Constitution. After a long, hard struggle, equal franchise with men was obtained. During the period, and subsequently, much legislation was enacted improving the working conditions, wages, hours of labor of women and granting them property rights and legal status. The bulk of this legislation was state and local in scope, so there is today great diversity and many inequities in the laws affecting women.

As the struggle took on intensity and bitterness the goals of the Woman's Rights Movement, at first broadly social in nature and concerned with measures for social betterment, narrowed until the ballot became an end in itself, a symbol of recognition. Women in the suffrage movement, if they did not actually lose sight of the fact that the ballot was a means not an end, certainly tabled their concern with existing social problems while they concentrated on "votes for women." Encouraging and planning for women's intelligent participation in community affairs doubtless came to seem futile to them as long as women were not permitted to participate in political life. It is unfortunate that the franchise ceased to be the right to bring about social change through the use of the ballot and became woman's "rights."

The attitudes fostered, of men and women against each other, have persisted, making the redefining of the relationship between them more difficult today. Nevertheless, without the political and legal status women gained through the Woman's Rights Movement, woman would not be so free as she is today to redefine direction and goal for her private and public role in life.

#### TOWARD A NEW ROLE FOR WOMEN

Now we are ready to look at the factors in the present social scene influencing woman's role as wife, mother, homemaker, worker, and citizen. If this chapter has fulfilled its purpose, then to the consideration of these factors we should bring understanding of the cultural determination of the role of woman and how some women in our society have fought men to get free of a stylization that placed them as inferiors along with other minority groups; how some have "managed" their men to get what they wanted for themselves; and how social and economic developments have outmoded this claiming of rights or holding on to privileges.

The nursery and the kitchen no longer make up a tight little world in which the woman may live apart. It is high time for women to turn from concern with what they want for themselves and their own families to concern for the whole community. The home needs this reorientation. The home has its roots in community life, and the conditions of that life affect every aspect of the comfort, security, and happiness of family living. The availability and cost of utilities such as water and electricity, the prices of commodities and the relation of these to wage levels, the collection of garbage, housing standards, to name only a few, are women's concern along with men.

In the modern scene it is no longer a question of whether women should work or stay in the home. They *are* workers; they are often the only breadwinners in the family. They will continue in these capacities. This calls for reconsideration, with objectivity and realism, of the relationships of men and women. In a society where the chances for all women to assume the role of wife and mother are on the decrease and where the home often cannot be maintained without the woman's paid work, "back to the home" can bring only injustice.

In designing a new role for women there can be no refusal to recognize the differences and complementary aspects of female and male persons. On the other hand, there must be no traits, speciously assigned as masculine or feminine, used to stylize the role of either sex. In short, we must redefine woman's role in contemporary life in the United States so that she can function fully as a human being both in her personal and in her social roles. It is, of course, impossible thus to redefine woman's role without a new design for man's life also. The next chapter considers ways of restructuring the relationships of men and women in the light of what we know about the human organism, sex differences, and personality development, aligned with the realities of our society. It is from these facts and concepts that men and women must seek direction and goal.

### Recommended Readings

For enlarging understanding of the cultural determination of woman's role, read Seward, "Sex Roles in Postwar Planning" (222); Mead, *And Keep Your Powder Dry* (162) and *From the South Seas*, "Sex and Temperament in Three Primitive Societies," Chap. 18, *The Deviant*, and "Growing up in New Guinea,"

Chap. 14, Education and Personality (166); Gesell, *Wolf Child and Human Child* (108); Plant, *Personality and the Cultural Pattern* (202).

For an overview of the historical roles of women throughout the ages read Langdon-Davies, *A Short History of Women* (146), Beard, *On Understanding Women* (31) and *Woman as Force in History* (32); Goodsell, *A History of Marriage and the Family* (114). The statements of Mary Astell (21) and Mary Wollstonecraft (269) show how some women failed to accept the position assigned them in the eighteenth century. In this connection see also Benson, *Women in Eighteenth Century America* (36). Read Fuller, *Woman in the Nineteenth Century* (105) and Cunnington, *Feminine Attitudes in the Nineteenth Century* (75) for woman's life in the century previous to our own.

For attitudes toward American women and the changing role assigned them in our society read Beard and Beard, *The Rise of American Civilization* (29); Groves, *The American Woman* (116); Adams, *The American* (1); Buck, *Of Men and Women* (51); Allen, *Since Yesterday* (4) and *Only Yesterday* (3); Woody, *Women's Education in the United States* (275); Beard, *America through Women's Eyes* (30); Calhoun, *Social History of the American Family* (54); Knopf, *Women on Their Own* (144). Spencer, *Woman's Share in Social Culture*, Chap. 7, The School and the Feminine Ideal (230), Hart, *Changing Social Attitudes and Interests*, Chap. 8 in *Recent Social Trends* (209); Ross, *Westward the Women* (216); Baker, *Fighting for Life* (23); Wylie, *A Generation of Vipers*, Chap. 11, Common Women, and Chap. 6, A Specimen American Attitude (278).

The Woman's Rights Movement in the United States is described by Anthony, *The History of Woman's Suffrage* (16); Catt and Shuler, *Woman Suffrage and Politics* (61); Peck, *Carrie Chapman Catt* (200).

The *Bulletins* of the U. S. Department of Labor, Women's Bureau, are valuable for factual material, particularly regarding women in industry. The bulletins referred to in the context of

this chapter are among many publications of this agency. For inquiry into woman's legal status consult *The Legal Status of Women from 2250 B.C.* (251). The Public Affairs Committee issues a series called *Public Affairs Pamphlets*, in which research on current problems is summarized. Two pamphlets of special interest here are Amidon, "Why Women Work" (14), and Shallcross, "Should Married Women Work" (223).

PATTERN FOR CHAPTER THREE

*Women's Role in the World Today*

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Where We Are Now

Women and the War  
Women as Workers  
Women as Homemakers  
Women and Men  
Women without Men  
Women's Education

What Directions Are Ahead

Retreat?  
Competition?  
Partnership?

What Partnership Will Demand

Home and Family Relationships  
Work and Job Relationships  
Community and Social-civic Relationships

## CHAPTER THREE

# *WOMEN'S ROLE IN THE WORLD TODAY*

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It is not easy to predict the role of women in a world that must devote all its energies to rebuilding after the most destructive and most costly war of all history. It is not easy, first, because that role will vary in each country in the world and, secondly, because woman's role will depend not only upon the war's modifications of past concepts, but upon the successful solution of the problems of full production and full employment both at home and abroad. Different solutions to these problems give rise to dissensions, tensions, and pressure groups. Men and nations fear, distrust, and compete with each other at the same time that they want to and must respect, trust, and cooperate with one another. The use of atomic power has made very clear the choice before us: the choice is between "one world or none"; the choice is between building cooperatively for the welfare of all peoples or annihilation and destruction.

Within the United States we face crucial economic and social problems interrelated with those of international scope—we must find ways of using our human and natural resources to meet better the needs of all our people; we must find ways to build common loyalties to a shared common life of all our people, whatever their race, national origin,

socioeconomic status, or sex; we must define complementary rather than competitive roles for men and women; we must find ways to retain and extend the benefits of corporate, mammoth industrial development without sacrificing and damaging the individual, as we have done, in a machine-centered economy; we must find ways of applying what we now know about the basic biological direction of the human organism to the creation of a culture valuing all human beings; we must find ways to mesh our social and economic aspirations with the social and economic aspirations of other peoples.

How we face and move toward solving these problems will have tremendous bearing on what happens in the rest of the world. The responsibility for building respect, trust, and cooperation among nations is not that of the United States alone, but our responsibility is very great for it is commensurate with our industrial power and ability to wage war.

Within our nation and in the one world, we shall move toward or away from solutions of the grave problems confronting us as we do or do not know, understand, and use the skills of cooperative behavior, with all that that phrase implies in recognition of human beings and human values. By the same measure, we shall move toward or away from the recognition of women as human beings.

Because of the greater general awareness of human values and human relationships, this postwar period seems to be a favorable time for women, particularly in the United States, to take the initiative in planning along with men, in education, in home life, in community affairs, in politics, in the professions, for a redirection of woman's goal. Mead says:



Women stand today in a position which makes it possible for them to do some of their own planning, and in this respect their position is unique. There have been many times in history when women were actually as "free" as they are today; there have been civilizations which more perfectly realized values congenial to women, in which therefore women could be more at home; there have been civilizations to which the contributions made by women were far more important. But there has never been, as far as we know, a civilization in which women are as free to take stock of themselves, of their role, of their goals and the means which they wish to use to reach their goals, of themselves as fully functioning human beings. . . . That they stand in such a position is due to two circumstances—the woman movement of the last century and the series of inventions (contraception, bottle feeding, anesthesia, perambulators, glandular therapy)—which have given woman some degree of emancipation from her biological role of childbearing and child rearing<sup>1</sup>

This discussion of woman's role in the world today brings together pertinent facts we now know about women and suggests as possible next steps the patterns of retreat, competition, or partnership. It may be well to read this chapter with recollection of the authors' central thesis—that the education of youth in the United States should be directed toward defining noncompetitive and complementary roles for men and women. This is not easy, but there are forces at work which make it more possible than ever before in our country. Planning for it must be based upon biological and social facts, democratic beliefs, and educational skills. In doing it we must always remember that the role of women is a relative matter dependent upon the role men play. We can never discuss either without seeing implications for the other. These roles are a matter of relationships—made at

<sup>1</sup> Margaret Mead, "Toward a New Role for Women," p. 11 (1967).

any given time and in any given society by the direction of these relationships and changed in and through the stresses and alignments of these relationships. Belief in these facts sets the recommendation of this book concerning the education of youth, particularly of adolescent girls, in our society.

### Where We Are Now

We are too close to the war period to appraise fully the shifting attitudes of these years and what they will mean in the long-term sense to women's place in our country or in other countries of the world. However, some of the contours of what has happened are now clear. We can describe these contours, which are outlining the picture of where we are now in regard to the role assigned women in our society. We can appraise them as they help or hinder in the making of a new role for American women.

#### WOMEN AND THE WAR

With the depression years in the United States and with the rise of Fascism in Italy and Germany, women suffered a considerable setback in status in the period preceding the Second World War. This was expressed in attitudes concerning their employment in this country and in England, while in Italy and Germany elaborate social propaganda and youth programs assigned girls and women rigidly listed traits and defined their role for societies set toward war and aggression. Only in Russia during these years was there an expression of an ideology that declared women to be equal with men in every respect, allowing time out from employment before and after childbirth, assurance of the job, and the costs of childbearing as means toward this equalization.

The years of the Second World War brought new demands, heartbreak and dislocation of aspirations, and the

opportunities to fulfill these aspirations to women in all parts of the world. Yet with the coming of peace women in all countries received a new and unexpected recognition when in the United Nations Charter they were explicitly granted human rights and freedom and a women's commission was set up to serve their needs. In the document signed by fifty nations on June 26, 1945, in San Francisco, we have for the first time in the world's history an international recognition of women as human beings. The United Nations Charter, Chapter IX, on International Economic and Social Cooperation, Article 55, Part C, reads: "universal respect for, and observance of, human rights and fundamental freedoms for all without distinction of race, sex, language or religion."<sup>2</sup>

A declaration on record in the minutes of the Economic and Social Council provides for a Special Commission of Women to prepare reports on the political, civil, and economic status and opportunities of women with special reference to discriminations and limitations placed on them on account of sex. This commission will cooperate with similar official commissions in different parts of the world in the effort to ban discrimination against women in the various nations. Dr. Bertha Lutz, long active with Carrie Chapman Catt in spreading the program of the International Suffrage Alliance in Latin America, acting as a member of the Brazilian Delegation at the San Francisco Conference, introduced this declaration, pointing out that

. . . the status of women differed in various countries and needed to be radically improved and the rights of women extended if the objectives of the Economic and Social Council to promote human rights and fundamental freedoms for all without distinction of sex are to be achieved.<sup>3</sup>

<sup>2</sup> "Charter of the United Nations," p. 19 (250).

<sup>3</sup> *San Francisco Chronicle*, June 11, 1945.

The final proposal was approved by thirty-six nations, including the Big Five, which gives assurance that this Special Commission of Women in the United Nations Council will have in the years ahead a powerful and unique contribution to make to the changing status of women throughout the world.

During the war years in the United States, various women's groups performed magnificently in meeting war needs, yet there was a marked lack of any concerted action on the part of women throughout the nation comparable to that of the women of England or Russia. Both women and men were ambivalent about the wartime role of women in this country. We know that in spite of continued agitation and real needs, there was never a nation-wide registration and draft of women for war work. The Congress of the United States waxed hysterical over the possibilities of the women in the Navy serving overseas, while those in the Army were already in Algiers and Italy. The women's military service groups had difficulty in completing their enrollment quotas. The WAC was never able to fill its enlistment needs. In 1945 the Army and Navy called for eighteen thousand nurses, but were unable to get them by voluntary means. According to *Time*, one of the reasons was United States men, "who have always preferred their women in the home."<sup>4</sup> The article goes on to this final accusation, "The truth might be the majority of United States women are unmoved by any great sense of personal responsibility for helping fight the war."

Whether this was a true appraisal or not of the attitudes of American men and of American women's response to these attitudes, certainly the coordinated action of women for the common good was not comparable to that in coun-

<sup>4</sup> "Women" (272).

tries where cities had been bombed and frontiers invaded. In most public-opinion polls women are shown to be more apathetic and more poorly informed than men. Even though women have won the right to wear slacks and overalls as accepted street costumes with all this symbolizes in a changing role, yet they have been appraised in one popular weekly journal in this fashion: "For all the social revolutions now abroad in the world, that of women is the least dynamic, the least predictable, the most aimless and the most divided—in short the most feminine." <sup>5</sup>

Women as a whole have not taken advantage of the franchise to become active in politics. This can be said in spite of the fact that more women than men voted in the presidential election in 1944. Today's League of Women Voters, direct inheritor of Susan B. Anthony's and Carrie Chapman Catt's suffrage years, has not become a rallying point for large numbers of women. The average housewife and woman worker leave participation in the activities of political parties to the men. Even though there are these indications that American women as a whole do not seem to value their rights and responsibilities as citizens, yet it can be said that many of them are showing social vision. For example, twenty women's organizations are represented by a strong Women's Joint Congressional Committee, which meets monthly in Washington, D. C., to act for the promotion of legislation with which the various groups are concerned. The General Federation of Women's Clubs acts as a clearinghouse for youth's problems through its Youth Conservation Committees. The American Association of University Women, with its emphases on international relations and other educational and welfare problems, has coordinated many women's ac-

<sup>5</sup> "American Women—Draft Them? Too Bad We Can't Draft Their Grandmothers," p. 28 (13).

tivities. The Women's Action Committee for Lasting Peace, which carries on the earlier work of the National Committee on the Cause and Cure of War, is attracting women's organizations to its program of influencing legislation for peace. If its essential work is to be successful, it must interest a larger number of women in the future (261).

Many women, through the vast network of local club and community activities for which our country is noted, have learned the techniques of group planning and organizing. One needs only attend a P.T.A. meeting to see efficiency, dedication to community welfare, and a working knowledge of Robert's Rules of Order. Women in our country have proved themselves remarkably good at community work and it has brought them direct rewards in relationships, status, and the seeing of good works accomplished. This was true for more women than ever before when the war channeled their energies and skills into voluntary services through the War Chests, Red Cross, the U.S.O. canteens, civilian defense, and other community organizations and enterprises such as the American Women's Voluntary Services.

The women who held war jobs in shipyards, airplane factories, and other war industries are conceded to have made good on the jobs assigned them. The women in the military service groups have been praised for their devotion to duty and hard work. In spite of the fact that women during the war years were not looked upon universally as responsible citizens, many women so conducted themselves, not only those who enlisted in the military or industrial forces, but also those who, as housewives and community workers, strove to serve in the war effort in unheralded but significant ways. The picture, as we pointed out, is not all dark; it has its bright and inspiring side. Like most aspects of American life, it is a study in contrasts.

## WOMEN AS WORKERS

Through expediency rather than conscious planning, women during the war period were called upon to be mechanics, welders, air pilots, streetcar conductors, taxi drivers, railroad "men," and to serve in the regular branches of the Army, Navy, Coast Guard, and Marines. By July, 1944, eighteen million women were in wartime employment. In many industries they were paid less than men, yet the policy was adopted in some instances of equal pay for equal work. That this policy should be the practice was stated by the War Labor Board, the Army and Navy, the National Association of Manufacturers, the AFL, the CIO, and others.

Authorities agree that the women who took war jobs delivered in full measure both in industry and in the military forces. In addition, they have made a long-time contribution in that they demanded long overdue provisions for safety, health, and rest for both men and women. These remain as gains in industry for the postwar period. One of the most significant developments coming from the wartime employment of women was the change in the attitudes of employers toward women as workers. Louise Stitt of the Women's Bureau of the U. S. Department of Labor says, "They discovered that women show more than average interest on the job and zeal in performing their tasks. They are dependable, stable, accurate, more attentive to detail than men in some jobs."<sup>6</sup> She finds the chief economic and social results of the increased employment of women to be

<sup>6</sup> Louise Stitt, "The Effect of the War on the Vocational Experience of Women," a recent address, quoted by Rosalind Cassidy in "Careers for Women," p. 482 (274).

1. Economic results relating directly to production.
  - a. Increase in production made possible by the addition of millions of women to the labor force.
  - b. Increase in production due to women's superior performance on certain jobs.
  - c. Reengineering of jobs to adjust them to women's strength.

Results: Laborsaving and fatigue-reducing devices for all workers.
  - d. Efficiency of women increased by carefully planned induction and counseling programs.
  - e. Vocational training techniques developed.
  - f. Furtherance of the principle that wage rates should be established for the job irrespective of sex or race.
  - g. Woman's opportunity to contribute according to her abilities greatly increased by the vastly extended scope of women's employment during the war.
2. Social results indirectly related to production.
  - a. Health services materially extended by industry during the war
    - (1) Physical examinations.
    - (2) Nursing, medical, and hospital services.
  - b. Increase in accident-prevention programs.
  - c. Installation of eating facilities and the providing of well-balanced meals in industrial plants.
  - d. Improvement, possibly permanent, in the working conditions of service and domestic workers due to competition of war industries.
3. Other social consequences.
  - a. Greatly increased appreciation of the value and importance of women's services in the home.
  - b. Development of child-care services.
  - c. Increased appreciation on the part of married women of the problems of wage-earning men.

General broadening of women's horizons.



- d. Appreciation on the part of management and workers of the social advantages of the five-day week.
- e. Prejudice against the employment of women considerably reduced.
- f. Opportunity for Negro women to demonstrate their ability to fill successfully a great variety of jobs.
- g. Increased desire for economic independence and improved living standards on the part of women.<sup>6</sup>

Women in our country have taken a step forward with each war. The Civil War opened up to them the profession of schoolteaching and many lines of factory work in which they were not previously employed. The First World War widened their field of employment further and gave them the franchise as a result of their competent war work. This lends encouragement to the hope that the advances made during the Second World War will be permanent and that women will not entirely lose their newly gained places in the world of work. In a recent publication of the Women's Bureau of the Department of Labor this statement is made concerning the contribution of Negro women war workers:

Working together with men and women of every other national origin, their contribution is one which this nation would be unwise to forget or to evaluate falsely. They are an integral part of America's prospect. Not only have they helped to produce the weapons of war, but their labor has been a large factor in preventing a major breakdown of essential consumer services.<sup>7</sup>

This governmental report opens with the emphasis that Negro women need "jobs—with no bars erected because of color, creed, or sex—jobs not only today but in the postwar

<sup>6</sup>Louise Stitt, "The Effect of the War on the Vocational Experience of Women," a recent address, quoted by Rosalind Cassidy in "Careers for Women," p. 482 (274).

<sup>7</sup>"Negro Women War Workers," p. 1 (246).

world." <sup>7</sup> An important aspect of the hope that women will hold on to the gains they have made as workers is that this will mean permanent advance for this group of women most restricted and discriminated against in their opportunities for employment.

In the professions, though practically all of them are theoretically open to women, full equality has not been reached. Women still are not holding top governmental posts. A professor or minister is still thought of as a man, and, in fact, men greatly outnumber women in these positions of spiritual and educational leadership. Women are still rarely considered with men on the basis of their abilities as managers and executives in industry. The woman doctor or lawyer is still subject to ridicule, or worse, to the specious gallantry of men, when she should be judged solely for her ability or lack of it as a doctor or as a lawyer. Other women distrust her efficiency because she is a woman; they say, "Oh, I wouldn't go to a woman doctor. I can't seem to place the same confidence in a woman I can in a man." Yet, there are more and more successful women physicians and lawyers. The picture of woman as worker is again a study of conflicting attitudes, a study in contrasts.

#### WOMEN AS HOMEMAKERS

The United States has seen its greatest dislocation of population in these recent years. The shifting of people for war work, for demobilization, and for reconversion to peacetime industries has been greater than the migrations of the Dust Bowl years. Families broken by war enlistments, women following their husbands during the military training and service periods, men alone or entire families in trailer and family car on the road—called first by the high

<sup>7</sup> "Negro Women War Workers," p. 1 (246)

wages of coast shipbuilding, aircraft factories, or other centers of war industry and at war's end by the scramble for peacetime jobs—have served to redefine the picture of the American home.

We are still too close to this great social dislocation to appraise the results of a reconstructing of relationships brought about for those who found new homes and new ways, sometimes on their own, sometimes under the Federal Housing Administration. During the war every home, whether in the higher economic brackets or that of the migrant worker, felt the dislocation in relationships, in services, in nutritional values, in ways of finding rest, reassurance, stability, and order which the home should provide as a resource for tired and harassed individuals. The woman giving voluntary services, the professional woman, the woman welder in the shipyards, and the woman on the farm experienced these disturbances in different ways. The services of women as homemakers have been carried on in a period of extreme stress.

The employment of both parents, broken and dislocated homes, along with the loss of leadership and established controls for youth in communities, led to a nation-wide rise in delinquency. The delinquencies were the same old brands, but more girls were committing them and these girls tended to be thirteen and fourteen years of age instead of the eighteen- and nineteen-year-olds. In such cases of youth maladjustment the source is usually traceable to the unstable relationships in the home and the ignorance or lack of responsibility of the mother and father.

The great number of war marriages and the rising birth rate were in part validation of the American girl's wish to share the responsibility of her mate for the establishment of a home—a kind of courageous defiance of the destructions

of war. It was in part the hysteria of "everyone getting married." Some adolescents, as part of the shortened perspective of wartime, felt they had to grasp an existing opportunity for marriage lest they never have another chance. Some grasped marriage as a way of getting their part of the soldier's or sailor's pay—some, unfortunately, took on several such alliances to increase the allotment. The period of readjustment to civilian life, a peacetime economy, and the rehabilitation of persons and communities is the job of a generation with all that this means for young women, for returning veterans, and for child adjustments in the midst of shifting jobs and unsettled living. These circumstances have and will put great stress on the American home.

Formerly, the unmarried made up the greater part of this country's woman-labor force, but this has become decreasingly the case.

The time has passed when a woman automatically can leave the labor market merely because of her marriage. Efforts to push her out for that inconsequential reason may result in unwarranted family hardship. In an increasing number of instances her earnings are necessary to support the new home. In many cases she could not marry unless her earnings helped to establish the home. In perhaps more cases she could not marry unless she continued to shoulder her premarital responsibilities in her parents' home. An important population trend that contributes considerably to this situation is the increase in the proportion of older persons.<sup>8</sup>

The employment of many more married women has meant new provisions in our culture for child care. The nursery school or preschool, developed before the war period, became the child-care center, which in philosophy and form has a different pattern from its forerunners. Many women

<sup>8</sup> "Changes in Women's Employment during the War," p. 21 (247).

have worked because of financial necessity despite household tasks and the care of young children. Because they did not want to interrupt a career, others have continued to work, carrying the dual burden during their children's early years.

Whatever the reasons the double burden is too heavy, and the fact that millions of women have carried it and that their children have grown up anyhow does not alter the basic reality that our social organization is laggard in its adaptation of the home and the role of women to the situation created by an industrial society.<sup>9</sup>

At the present time, some women choose between the roles of homemaker and worker or undertake both at the cost of doing a double job. Necessity deprives other women of choice. Those who see woman's role exclusively as that of wife and mother should study the social data of this century more carefully. The employment of women, who must be the breadwinners and serve in relation to family responsibilities as do men, will increase owing to the great number of their men killed or incapacitated in combat and owing to the increasing proportion of women in our population.

The child-care center is not the answer to the problem of how women are to be permitted at the same time to be women and equal with men as citizens of a democracy. Those who realize the importance for personality development of the early childhood years want for children the intimate affectional relationships of family life, which bring them a sense of security. Mumford suggests some of the steps that need to be taken, steps that must be given direction and impetus by women.

The basic standards of the past century were false. The family is more important than the factory; life only avails, not the

<sup>9</sup> Margaret Willis, "Working Women," pp. 476-477 (274).

means of living. And if the family is more important, it must claim greater weight in all our calculations and time schedules, and activities and social plans. We must arrange wages and hours and seasons of work in order to fit the needs of the family; the family budget must take precedence over all budgets, modify them and make them conform to its needs. . . . Our methods of designing communities and organizing cities, must all meet the demands of the family, giving it a foundation and ensuring its continuity.<sup>10</sup>

#### WOMEN AND MEN

In the previous chapter we spoke of the gains of a century, yet in reviewing the symbols and styles of thinking by both men and women that define their relationships to one another in our contemporary society, we realize there is yet much to be attained. These symbols and styles vary in the class structure, in the several regions of the country, and among smaller areas and groups. They vary considerably with color and creed. No easy summary can be made of the present-day relationships between men and women. No generalization accurately reveals the attitudes that hold women to be inferior to and weaker than men.

We know today that women are no more fragile than are men: that they are equipped anatomically and physiologically to fulfill their functions as well as men and that they live longer on the whole, are less susceptible to serious diseases than men (219). We know today that women take their morals and behavior patterns from the culture as do men, from social values, mores, and customs. We know that women differ from each other as well as from men, that each one is an individual, just as each man is an individual. Each has her own unique configuration of mental, emotional, and

<sup>10</sup> Lewis Mumford, *Faith for Living*, pp. 247-248 (179).

physical attributes. We know that there are sex differences in intelligence and emotional expression, but scientists have yet to label these different traits superior or inferior. To a great extent many past attitudes toward women have now been labeled false by both men and women, yet old inbred folkways persist.

In the United States we must accept the fact that in general a boy is most prized as the first child. The ideal American family consists of father, mother, and a boy and *then* a girl. For most parents there is some sort of misfortune or lack of virility implied if the first child is a girl. There are patterns of behavior set for little girls quite different from and more restrictive than those for boys. Many of these center around body taboos and protections even before the adolescent years and the possibility of pregnancy is established. Dislike of being a girl may come from the realization that girls are not allowed to do what boys do—climb trees, venture on hikes and long journeys and the like. The fact that fears, discomforts, and shames may be associated with menstruation; the misinformation, fears, and guilt connected with lovemaking and sex relations; the fears, dangers, discomforts, inconveniences, and pains of childbearing—all these can easily result in the sense that boys have all the fun and “all the breaks” and that it is “the woman who pays” and the general exchange through which that payment is made is in the difference between the girl’s and the boy’s body.

There is prestige in being a man in our culture, and women gain prestige mostly as they are associated with men through marriage. It is taken for granted that the woman will relinquish her name and take her husband’s. It is only rarely that the woman who has won fame under her own name retains it after marriage; only in very few cases has

the wife's name been hyphenated with the husband's. No man wants to be known as his wife's husband, yet it is taken for granted that a woman should give up the name associated with her from birth in the honor of being known as her husband's wife.

There is prestige attached to what men do. The prestige accrues not for what is done but because men do it. When it is labeled woman's work men are ashamed to do it, but the same work when recognized as a man's job has no stigma of "feminine" attached. A man can be a pastry chef and a "he-man," but he cannot be the pie baker in his own home without opening himself to derision and even contempt. Mead finds:

Throughout the entire history of human culture we find that which men do is counted as achievement, even though it be dressing dolls or hunting humming birds, and that which women do is counted as negligible in comparison, even though it be the building of houses, making clothes, and providing food for the whole tribe. Which activities men will perform is almost infinitely variable, but the value that they place upon them is uniform, among the simplest tribes, from the earliest recorded history. From which it is reasonable to conclude that it is necessary to men, in some deep-seated biological sense, to feel that they have achieved, that through the projection of their wills and their imaginations into the world, they have created, even as women, within the limits of their own bodies, have created.<sup>11</sup>

Most of the old division of labor between the sexes is really gone, taken away by the machines that perform many of the former tasks of both men and women, which are now tended and run by them both, but achievement is still given a masculine label and the culture puts great approval upon competition. It is a way each child from birth

<sup>11</sup> Margaret Mead, *Women Take Stock of Themselves*, p. 14 (167).



on is encouraged to behave. Girls and women in their efforts to gain approval in such a culture, in their efforts to avoid frustration and inferior feelings, are forced into this competitive pattern. They are not permitted to be women doing work that is personally and socially rewarding, they must be "men" competing with men for jobs. To achieve on the job they must constantly try to "beat men at their own game."

There is a final and very important point to be made about the relationships between men and women in our contemporary society. The woman, in our time, has moved into a profoundly changed relationship with men through the possibility of control of her own fertility and through a stress on sexual mutuality rather than self-expression for the man and self-sacrifice for the woman in sex life. These facts, combined with the findings in the areas of personality development, which show the necessity for children to be born and reared in responsible, voluntary, and affectional relationships with their parents, have opened up a whole new development in the sex relationships between men and women. Groves says:

Woman's gain in status in the field of sex is possibly most impressive in popular thinking of all her changed circumstances. . . . It was not until the twentieth century that women's reaction to sex and their frank recognition of its meaning in their life came close to the masculine attitude. . . . The western idea of self-protection rather than the notion expressed in the conventions of the chaperon has become characteristic of the social code of the American woman. Once this trait became allied with the recognition of the significance of woman's sex life, the confusion of our present situation followed, the product of a transition from a code of masculine sex dominance to one attempting

to establish sex integrity of the woman as an individual as well as that of the man.<sup>12</sup>

The making of a home for wanted, well-born, well-adjusted children, a more satisfying sex life for man and woman, other areas in which the woman may establish herself as a self-determining personality, are aspects of these new developments in the relationships between the sexes. Many have tended to view the greater freedom in sex relationships with alarm, as personal and social hazards, which has done little more than block our road to establishing new codes of socially acceptable sex behavior for men and women. We shall have to face the changes as realities, as welcome realities at that, and temper new freedoms by a clearer and firmer sense of personal worth and social responsibility.

#### WOMEN WITHOUT MEN

The fact that the married woman has the highest approval in our society makes difficult an acceptable stylization for unmarried women. Their patterns of homemaking and social contacts, especially with men, are very much curtailed, because we have as yet devised no fully acceptable patterns in which they can function socially (87, 266). The war period has destroyed so many young men that for a generation at least there will be an increasing number of unmarried women. However, because of the war dead and the symbol patterns related to this national loss, these women will be given more status than in a period when they would be considered "old maids" through rejection by the marriageable males. There will be an increasing number of girls in the United States who will not marry. Their edu-

<sup>12</sup> Ernest R. Groves, *The American Woman*, pp. 387-388 (116)

cation must provide them with understandings and resources to meet this social fact.

#### WOMEN'S EDUCATION

Women's long struggle for the opportunities of education beyond the elementary school, although largely won, still continues in some lines of professional training, as in medicine and law. The idea that in order to prove their mental competence women's achievement must be identical with men's in the man's curriculum belongs to another day. Yet there are still many situations where this relic of woman's sense of inferiority persists in curriculum requirements.

During the war more girls in the United States were in attendance at colleges and universities. This was especially marked in the colleges for women. This increased attendance of women was ascribed to the fact that, with their sons in service being educated at government expense, parents could spend the money budgeted for education on the girls, who otherwise would have taken second place. The storming of the women's colleges was also ascribed to a defense of liberal education and to a desire for a more protected environment for their daughters by parents who saw the big university campuses overrun by Army and Navy units and their curricula centered on war-training needs.

The GI Bill of Rights with the resultant postwar rush of veterans to the colleges and universities of the country created a real dilemma in women's education. There were not enough places for girls to go to college. In fact, the vested interests of the veterans in education and in jobs made both boys and girls of teen age in these postwar years an underprivileged group.

The war and postwar years have brought profound changes

in the life of American women, yet there was not during the war period, nor is there now, a widespread valuation of women's goals in our society or a redirection of education for both boys and girls in terms of shared purposes in a postwar world.

### What Directions Are Ahead

Those one hundred years from the 1840 Seneca Falls *Declaration of Sentiments—The Rights and Wrongs of Women* to the Women's Centennial Congress of 1940 in New York City with its *Declaration of Purpose* have been called Women's Hundred Years' War. They represented years in which the demands for basic rights—to equal opportunity in every profession, to the right to vote and share in public affairs, to equality in marriage, personal freedom, the recognition of women as legal personalities, equal standards of morality and equal rights to education—were so nearly won that the picture of militant woman demanding her "rights" seems ridiculous. At the end of the one hundred years' struggle, those gathered at the Centennial Congress to look toward the next united endeavor of women defined their efforts in the four areas:

Economic and social welfare.

Government and politics.

Ethical and religious values.

World peace and international security.

In defining their work in such terms, there was agreement, however, that woman's full stature as a human being, as it is determined by the philosophy of the democratic ideal, is yet to be achieved. The question large in the minds of sociologists, philosophers, educators, and many

thoughtful women was, What do women want as a goal and end in their own lives? If we look at American women as they are living out their lives today under the pressure of events it is evident there is need to ask the question. Some of them seem very willing to retreat to the status of an inferior yet privileged class, some feel that a retreat will be forced upon them and are preparing to organize a new fight as women against men, while others are looking toward and working for full partnership of men and women. The possible directions ahead for women are, then, retreat, competition, or partnership. These directions are not absolutes. It will not be a case of either one or the other, but partnership will come as men and women together shape social change with full understanding of their ultimate goal and the relationship of its achievement to a more complete democracy.

#### RETREAT?

If the majority of women do not rush forth to get full or part-time jobs in the postwar world and other women previously employed join their ranks as homemakers, the inference is not to be drawn that a retreat is being staged. Whether it is actually taking place will be seen in the degree to which women have freedom to choose what they will do as well as upon their conception of the task of homemaking. If they view that task in the light of the past, the home, which they protest is their concern, will be the loser. Increasing failure to participate in all those aspects of community life influencing family living will definitely mean a retreat from responsibility, from a too arduous role of citizenship.

A retreat means refurbishing and strengthening largely discarded assumptions about woman's nature and capaci-

ties. We have seen how these drive wedges between men and women, give them different standards for acceptable behavior, make woman a clinging, delicate, emotionally unstable, mentally weak, dependent, tricky creature. We have also seen how modern biology, psychology, and anthropology have made it impossible to hold such attitudes save with tongue-in-cheek disregard of proved facts. Yet Pearl Buck in 1941 stated:

... I repeat that I discern in an alarming number of women a yearning for the fleshpots of slavery. Nothing has brought this more clearly home to me than a certain poll taken some months ago among the students of a woman's college, ironically enough an institution founded by a woman for the education of women. Those students put themselves on record as overwhelmingly against any woman's being considered as eligible for the presidency of the United States, the vice-presidency, or even the office of Cabinet member. Their reasons for this return to medievalism are even more amazing than the act itself. They said with apparently calm self-abasement that women lack the necessary physical and emotional stability; that women have not sufficient experience in public affairs; and that women cannot "escape the pettiness of life."<sup>13</sup>

Women certainly cannot "escape the pettiness of life" if that is the level of living which they choose for themselves. Being a cooperative responsible person is no easy task. It allows for no retreat into tears or trickery to get what one wants. In becoming dependent, a "slave," woman becomes devious, scheming, and petty. She need not be concerned with the world and its progress, "so she concentrates all her powers in thinking up new means to have her own way and so becomes man's ruler."<sup>14</sup> The patterns of behavior

<sup>13</sup> Pearl Buck, *Of Men and Women*, p. 159 (51)

<sup>14</sup> *Ibid.*, p. 157.

in a retreat should terrify both men and women, yet many encourage the concept of the helpless, dependent, so-called "feminine" woman. To hold women dependent gives men a sense of being strong and powerful in contrast, but in fact it means their enslavement too. One needs only to look at the men who live as sons and husbands with ignorant, stupid, dependent, gossiping women to see its effects.

In retreating, women will be forced to deny their own natures, their own capacities, or to use these in devious ways in pleasing men in order to get what they want. What is wrong with that? Why should women not strive to please men? They should and they will. But should the Negro accept racial inferiority, the Jew reject his religious beliefs, the woman deny her own capacities to "please" others, grant those others the pseudo satisfaction of a false superiority? They must not. There is a boomerang quality about this business of human relationships. Specious superiority, intolerance, resulting exploitation on the one hand and power over others on the other hand lead to loss of self-respect and respect for others; but democratic behavior in social relationships is returned in the form of recognition to each individual of his worth and dignity.

The reality of sex differences cannot be denied any more than the existence of racial and religious variants. Neither can the humanity of any group be denied because of these differences. To do so creates parasites, dependents, inferiors. There are no places for such misfits in democracy. If larger numbers of women retreat to the devious and deceitful role of the supported, protected, and privileged inferior, it will mean the existence of a basic cleavage in American society that will affect and be affected by other disunities.

## COMPETITION?

Many more women during the war learned to like the experience of working, the relationships with employers and other workers, and their increased earning and buying power. Many women have to work to support themselves and others. Many need and want to continue being employed even though some resume the task of homemaking gladly when circumstances permit. For the women who must work and for those who desire personal fulfillment in a paid job, the closing of the doors of opportunity to women on the basis of sex creates a growing antagonism to men, feelings of inferiority, frustration, and resentment. There is, too, the possibility that women will be used as the source of a cheaper labor market and thus become a center of contention between management and labor. Cherne points out:

It would be remarkable if many employers did not continue to use a labor source that has been enlarged by the war—a source not too affectionately regarded by the unions. The women who have been brought out of their homes into industrial activity will not all retire. The war has demonstrated that in many cases they are as well equipped as men to carry on the functions they have been performing. Female employment may prove to be the most important battering-ram that industry will use in the siege of union organization. Pay scales for women are ordinarily lower than men's; and the war will not have permanently equalized the pay, despite the permission granted by the War Labor Board. The new feminine employees have not proved as susceptible to the blandishments of unionization. Since they challenge the vested interests of the male unionists, they are not likely to be welcome. Even during the war the unions were reluctant to permit women to come into the plants. With the



war over, unions will be way ahead of management in the drive to chase the women home.<sup>15</sup>

These areas of antagonism between men and women have their source in economic insecurity. They must be combated at the source, not by specious arguments about women's place in the home. Many more women than ever before have shared with men in work, this essential area of living, and many more of them know about job requirements and what is demanded of men on the job. More men know and are appreciative of what women have been able to contribute. These mutual understandings can make this a crucial and strategic moment for women to move forward, but the degree to which they will gain the right to work out the best contribution they can make to the society in ways uniquely theirs will depend upon whether the economy is increasingly geared to the needs and requirements of the men and women who are both the means and ends for its existence.

#### PARTNERSHIP?

What are the chances of forgetting the Women's Rights Amendment by conceiving of a comradeship of individuals with equal rights and equal responsibilities on the part of both men and women, each with infinite variability and both with complementary contributions to make to society? Can the wife, teacher, and community worker be the therapist to restore on the human side what men must sacrifice for rank and achievement? Can we, will we, begin to think in cooperative rather than competitive terms?

If the philosophy of democracy and its political practice are truly to be achieved, it seems obvious that both men

<sup>15</sup> Leo M. Cherne, *The Rest of Your Life*, p. 165 (63).

and women must accept and think of woman as a responsible human being free to develop in whatever direction her abilities take her, free along with men to enjoy humanistic and vocational education leading to home and community participation and expression in the life goals of her chosen paid or voluntary work. Will there be retreat? Competition? Partnership? Probably something of all three. But out of this era, so dynamic for change, might come a great step forward toward true recognition of the woman as a personality in her own right. There can come a discarding of the ambivalence that beclouds the adolescent girl's direction toward becoming the person she has the capacity to be. There can come a clarification of woman's role in modern terms. All these values can be realized.

### What Partnership Will Demand

This book is dedicated to the principle that the social structure of any society is a structuring of relationships. We have shown briefly how the past relationships of men and women have structured their present-day roles in our culture. We have accepted the fact that this structure can be changed by the stresses and realignments of relationships. Such realignments may be made quickly and deliberately in an entire society through a total conspiracy of formal and informal education of child and adult, as in Nazi Germany; they may be made quickly by expediency, as in the wartime need for the employment of large numbers of women; they may be made slowly but surely by those who bring to bear upon both child and adult population, through their educational experiences, directions from new insights and new understandings about human relationships, based

on the findings of farseeing philosophers and scientists promising possibilities for a better society.

If women in the United States are to move toward full acceptance as human beings with "no strings attached," as human beings fulfilling their biological and social goal as wives and mothers, with the rights to prepare for and participate in whatever field of work for which they qualify, and as contributing citizens of the community, nation, and world, what will this demand? What changes are implied in the ways of thinking and behaving by both men and women?

First of all, if women are to be permitted a full place in society as partners with men, they will have to renounce, and men with them, the ambivalence of adolescence—the desire to be a child at one point, protected and indulged, yet in other ways demanding all the privileges of the adult. Both men and women will have to become more mature, more adult. This is not meant to be a grim and unrelenting philosophy for the American people, who are coming more and more to express a gay and creative delight in functional homes, furniture, and clothes. It is not meant to be a discarding of the truly feminine or to make women like men. Women can still find that it adds amusement, gaiety, and artistry to life to wear silly hats and paint their toenails raspberry red. However, they will not do these things as a means of expressing a lack of confidence in their own basic charms and attractions, insecurity in their ability to "get their man," or feelings of inferiority and cheapness in men's eyes. They will make such gestures of amusement and artistry on top of a very sure knowledge of the secure relationships between men and women and a full acceptance of themselves as women.

If women are to be permitted a full place in society as partners of men, they will have to be so reassured of this

fact and so educated that there will be no competitiveness, but the sense of the value of complementary action. As long as men, in order to feel adequate, must maintain a subjected, tolerated, but despised inferior female, we cannot have partnership. As long as girls are taught directly and indirectly by their unhappy mothers and teachers that men believe women to be less adequate than men, we cannot have partnership. To have partnership women must be educated through all their experiences to respect themselves as persons without feelings of inferiority, frustration, aggression, or passivity. Women must be able to *like* being women, accepting their bodies as symbols of their femaleness and all that means biologically and socially. Mead comments:

In present-day America one of the most important pieces of data about a man is that he is not a woman, and about a woman is that she is not a man. Millions of people resist impulses, turn down jobs, marry people they do not like, wear clothes they detest, cross their legs or do not cross them, just to prove they are not members of the opposite sex. One of the crucial questions will therefore be whether we continue to educate each sex to make a point of pride, or shame, in that it is not actually the other sex, or whether we can develop a picture of a two-sexed world in which membership in one's own sex is a simple positive fact.<sup>16</sup>

If women are to function in society as partners of men, they, along with men, will have to learn and practice the skills of cooperative behavior, taking responsibility for themselves and others in working with others for the common good. Women must be educated to a clear concept of their place in the democratic society as self-accepting, self-directing persons. This means they must be free to choose

<sup>16</sup> Margaret Mead, "Women's Social Position," p. 460 (274).

life goals according to their talents and abilities and then be given access to the knowledges, skills, and understandings required in attaining their goals as these pertain to their homemaking, their work, and their community living.

#### HOME AND FAMILY RELATIONSHIPS

Modern research in psychology, comparative anthropology, and endocrinology has revealed the full meaning of the function of the female organism, showing that the girl-child from birth on throughout life has an organization that differs basically from the male: "Every biological female is launched at birth on a course that leads naturally to motherhood unless circumvented by social frustrations, accident, disease, or artificial means."<sup>17</sup> The culture may set patterns giving social compensations to the woman who forgoes childbearing, as in the convent; economic and social conditions may be so intolerable that women may not wish to bring children into such misery, as in many cases during the depression years; the society may offer certain ways of adjustment and compensation for the unmarried woman, as we are finding it necessary to do today; but there is probably truth in the statement of Mead: "A psychiatrist with a large feminine practice once made the assertion that he had never seen a case of a woman who was completely able to have a child, *i.e.*, was married, financially comfortable, without hereditary taint or physical defect, and who refused to have one who did not show psychological damage."<sup>18</sup>

The proof may not yet be final between biological patterns and the social role assigned to women, but we do know that in our culture the reassuring relationships with husband and children, the homemaking and conserving duties

<sup>17</sup> Amram Scheinfeld, *Women and Men*, p. 371 (220).

<sup>18</sup> Margaret Mead, "Women's Social Position," p. 459 (274).

of family life, with these extended beyond the walls of the home into the community, are highly rewarding aspects of expression for women. We also know from scientific research in the child-development and personality-development fields that the most necessary element for the stable personality is the early nurturing and feelings of security given through sustaining relationships with both parents. Responsible social scientists have declared that if we want to make a reform in social behavior we could do it in a relatively short time through the assurance of satisfying relationships for each child. The chart from Healy and Bronner on page 281 shows this point diagrammatically for both the normal and the delinquent personality and points to unsatisfying human relationships as the source of antisocial behavior. The strong, the unmarried, the secure person, the person best equipped for democratic citizenship, is one who has received unconditional love and affection from birth. The primary step in developing secure persons is in the relationships of home and family.

The woman, by her very biological structure, is set toward nurturing and conserving these relationships. The nine months spent in carrying the developing new life within her body, the process of bearing the child and nurturing it after birth, even to those women who assign this care mainly to others rather than assume it directly as almost a projection of their own body, are processes that bring to female experience understandings that are not possible in male experiencing. This is a strong force in directing women's preparation and expression toward home and family life and the extension of all these functions beyond the walls of the home into the community. Better housing, nutrition, health, recreation, and social services for human

beings are basically satisfying activities for most women and are crucial needs of society today.

Perhaps at this point we should make a *Declaration of Rights for Boys and Men as Human Beings*, for certainly it is true that our society patterns the male role as rigidly as it does the female. If women are to be free to develop their particular interests and abilities, then boys and men should more and more find approval for their interests in the arts, in homemaking, creative home construction, decoration, food preparation, and human relationships, both in the home and community. Seward says:

Adequate postwar planning demands both men and women in the home and outside of it. The home in our culture has suffered from being a one-parent institution, and homemaking has suffered from the stigma of "woman's work." After the security-shattering experiences of the war, our children are all the more in need of stable, well-adjusted, complete homes. This means the restoration of the father as a functional member of the family. Women have taken such complete charge of domestic affairs that in spite of patriarchal vestiges, the father in contemporary society is hardly more than a figure-head. If he were released from overanxiety concerning business in which his role of provider in a competitive society subjects him, he could make a vital contribution to the social-emotional development of his children. The mother's role could also become more significant if she were released from household drudgery by an increase in communal kitchens, maid service, dining rooms, laundries, and nurseries. This would give her the necessary time for cultivating the affectional and spiritual relationships within the home as well as for contributing her abilities to the life outside it.<sup>19</sup>

<sup>19</sup> Georgene Seward, "Sex Roles in Postwar Planning," pp. 181-182 (222).

### WORK AND JOB RELATIONSHIPS

If women are to be accepted as responsible human beings then the education of both men and women must be pointed toward goals that integrate and direct them toward becoming mature, independent persons. They must be given a view of society in which women are not part of a minority group, barred directly or by prejudice from certain occupations. The girl like the boy must see worthy expression for her life in the goal of work, must have a central core of her education directed toward preparing for work and the opportunities to use her preparation wherever she can qualify.

Woman's goal and direction will still hold as her greatest career that of homemaker, responsible for the bearing of healthy, able children educated in and through experiences in the home to beliefs in cooperative behavior. Her next greatest career area probably lies in the social services. We know that the United States is committed, no matter what political changes may come about, to an expanded program of social security. Some economists predict that we shall move gradually toward a high-consumption economy with emphases on appropriate leisure and on cultural and recreational activities (118, 253). It is essential that our economy place more emphasis on educational, cultural, and service activities including public health, social-security, and public-welfare programs. If this comes about, women will find many ways for rewarding expression in these fields.

There will be the extension of out-of-the-home care and education of young children, of social work, of nursing and public health. There will be careers in the work of veteran rehabilitation centering around psychiatry, psychology, occupational and physical therapy, social services, and adminis-



tration. There will be an expansion of careers for women in education and especially in the field of adult education, which it is predicted will have a development and flowering never before dreamed of in our country. There should be a new and different development in the field of recreational leadership. Lindeman has warned that a new creative pattern in this area must be devised to allow those to relax who have been through the war's untold tensions and destructive experiences.

If the world is now and ever after to be an interdependent unit, there are probably new and important careers for women to be devised in the area of international relationships through exchange posts and conferences, forums on education, public health, child care, and the arts. The production and distribution of essential and luxury goods will interest many. The established professions will attract more women than in the past.

An essential task for women, either as voluntary or paid workers, in the next few years is to bring all their abilities, energies, and understandings to the work of establishing world peace on a firm basis. This will require being informed, keeping abreast of events, and uniting for action with both men and women who are striving for the same end. It will require that they lay the foundations for world peace in their personal lives through their democratic attitudes toward other individuals and groups who are different.

In naming these career areas for women, there is no intent to limit their choices to these particular lines of work. The areas are listed only to suggest types of jobs that will undoubtedly interest a great many women, with the exception of the paid or voluntary work of the woman as citizen in local, national, and world communities, with which all

women should be concerned. The important point in the problem of work and job relationships is the simple acceptance of sex as a matter of fact, not as a matter for discrimination, shame, and inferiority. It is well within the possibilities of American ideology to hope for this outcome.

#### COMMUNITY AND SOCIAL-CIVIC RELATIONSHIPS

Women, married or single, may well find direction and a dynamic for living in a partnership with men in giving more and better life and living in the "good community," no matter whether that is thought of as circumscribed by the walls of one's own house, the block one lives on, or the "one world" all peoples now inhabit together.

If the woman is to be a full citizen in our democracy she must feel, along with men, a responsibility for participating in civic affairs, she must be informed, and she must have a direct bias for all that would serve the good of the community. This takes maturity, courage, and abundant energy. There is nothing passive about this demand. She must be skilled in understanding community groups and in seeing the stresses on human relationships. She must then act, using the value of each human being as her criterion whether this human being is a Negro, a Jew, a Catholic, a Protestant, regardless of racial or religious differences. Women must see direction and goal in the structuring of democratic relationships. Men must share this vision with them. The education of boys and girls must put stress upon this direction and goal, since this is the method of social change, the method of redesigning symbols and stylizations, of realigning relationships so that men and women may be full partners in society.

Free men and women, working together on equal terms together in all the processes of life—and what is this but democracy?

For in our preoccupation with nations and peoples, let us remember again that there is a division still more basic than these in human society. It is the division of humanity into men and women. Men and women against each other destroy all other unity in life. But when they are for each other, when they work together, the fundamental harmony exists, the foundation upon which may be built all that they desire.<sup>20</sup>

We have a great job of social reconstruction and rehabilitation ahead of us. Regard for human personality in the home and in the community is an essential for the job to be done. We know that the most potent place for this process of socialization is the structuring of the individual's feeling and doing through the security and affection of home relationships. This is basically a task to be undertaken by women, yet women cannot do it alone any more than men can create the democratic community without women. It is a job, this structuring of democratic relationships, that men and women must work at together as full responsible partners.

### Recommended Readings

Since women's role today has been made by past happenings, the readings for the previous chapter serve as a way of understanding the present. Among these, read Mead, *And Keep Your Powder Dry* (162); Buck, *Of Men and Women* (51); Groves, *The American Woman* (116); Adams, *The American* (1); and Warren, *New Design for Women's Education* (257). For a discussion of women's efforts to share in the war effort in the early years, read Banning, *Women for Defense* (24).

Articles by Lawrence K. Frank, sometimes difficult to find but always rewarding, to be read in connection with this chapter are *Human Conservation: The Story of Our Wasted Resources*,

<sup>20</sup> Pearl Buck, *op cit.*, pp. 202-203 (51)

Chap. 6, Adolescence (187); *Adolescence, Forty-third Yearbook*, Chap. 1, Adolescence as a Period of Transition, and Chap. 8, The Adolescent and the Family (189); "Physiological and Emotional Problems of Adolescence" (104); *Implications of Social-economic Goals for Education*, Mental Security (186); and "Cultural Coercion and Individual Distortion" (103).

Two statements showing how close the woman's position is to that of the Negro may be found in Myrdal, *An American Dilemma*, Vol. II, Appendix 5, A Parallel to the Negro Problem (182), and Fisher, *Our Young Folks* (99). Part III of the second reference, entitled Something about Girls, includes seven chapters that comprise a helpful discussion to read in this context.

So much for books. The current ideas and reports on the shifting attitudes toward women are mostly to be found in periodicals and publications of governmental agencies. Some of the magazine articles revealing points made in this chapter are Mezerik, "Getting Rid of the Women—Can War Wives Hold Their Jobs" (170) and by the same writer, "The Factory Manager Learns the Facts of Life" (171), "American Women—Draft Them? Too Bad We Can't Draft Their Grandmothers" (13); "Women and Machines" (273); "Women in the Postwar World," entire issue of the *Journal of Educational Sociology* (274); Eleanor Roosevelt, "Women at the Peace Conference" (215); Robinson, "Women Workers in the War" (212); Glover, "Women as Manpower" (111); Mead, "The Women in the War" (113). Among governmental agencies publishing valuable material are the Offices and Departments of the Federal Security Agency, particularly the U. S. Office of Education, the Children's Bureau, and the Women's Bureau of the Department of Labor; the Department of Commerce; the Department of Agriculture.

*The Education of Women in a Democracy* (270), a publication of the Commission on Education of Women of the Women's Centennial Congress, is worthy of attention, as is *Women in the*

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*War-time Labor Market* (249), a publication of the Report and Analysis Service of the War Manpower Commission.

Every counselor should read, as an orientation in postwar problems and the ways each citizen must work to direct change for social good, Cherne, *The Rest of Your Life* (63), and Goodman, *While You Were Gone, How We Prepared for Tomorrow* (113).

Two recent discussions of women today are Margaret Mead, "What Women Want" (*Fortune*, Dec. 6, 1946) and Ferdinand Lundberg and Marynia Farnham, *Modern Woman: The Lost Sex* (Harper, New York, 1947).



• II •

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*ADOLESCENT GIRLS*

*Growing Up*

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Interaction—The Process

The Developing Self  
Experience Is Learning  
Situational Thinking

Needs—The Directional Forces

The Concept of Need  
Classifying Needs

Goals—The Motive Power

The Spiral Course of Growth  
The Unity of the Organism  
Individual Differences

Behavior—The Outcome

Integration  
Mechanisms of Adjusting  
“Problem” Behavior

Becoming a Mature Woman in Our Society

Physiological Maturing  
Velocity of Growth  
Sexual Development  
Influences of Social Attitudes on the Maturing Girl  
The Mature Personality



## CHAPTER FOUR

### GROWING UP

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A girl-child is born. The new baby is not a person. She is not even potentially *a* person. She is potentially many persons. This potentiality is given and limited by the chromosomes she received from her father and mother which they, in turn, received from their parents. The particular assortment of genes her chromosomes carry influences her physical make-up, her health, her thinking, and her temperament. The presence and absence of certain genes limit what the girl may and may not become. All the exposure to music in the world will not make her an outstanding composer unless she carries in her genes the essentials for becoming such a person. On the other hand, the potentiality may never be realized for lack of opportunity to develop it. The short girl may want to grow tall, the tall girl to be short, but structure, though modifiable in some respects, is certainly directly traceable to heredity. The girl is born female. She has the structure and function of her sex; she has certain characteristics of females. Her sex is a biological factor that colors her whole life.

In our society, when the girl is born, mama gets out the pink ribbons instead of the blue ones, and from then on the new female individual is exposed to what we may call a "pink ribbon" environment. As her days on earth in-

crease, she is taught that "little girls like to play with dolls," "little girls must look nice," "little girls must look as pretty as they can," and, more insidiously, "little girls can get what they want by a few well-timed tears." If she had a twin brother, he would probably be learning at the same time that "boys don't play with dolls," "boys must not look 'sissy,'" "boys don't cry."

We may hold the opinion that these differing standards for girl and boy behavior are derived from differences in the biological make-up of male and female. We may, on the contrary, have the view that they are not, that they are the result of social expectancies of suitable girl and boy behavior and have no basis in innate differences between the sexes. We would be hard put to it to prove either point of view conclusively. At the present stage of knowledge we are unable to say to what degree little girls play with dolls because there is something in their natures that makes this a satisfactory activity for them or to what extent they indulge in the activity because this behavior is expected of them, encouraged, and approved. Little girls who scorn dolls in the face of social approval attached to doll playing for girls are not unknown; little boys who persist in playing papa and even mama to a family of dolls in spite of disapproval have disconcerted their parents.

In this opening discussion we have posed the questions we seek to answer in this chapter: How does the biological organism become a person? How does behavior show what kind of person is developing? According to their biological endowment and requirements and according to the demands of their role in society, what kinds of persons should we be helping adolescent girls to become? In order to answer these questions we must know the biological laws governing growth, understand personality development in our culture

by studying the pattern of life in the United States, and make up our minds what kinds of persons our democratic values demand.

Growth is both process and outcome. There is a way of growing, according to biological and social determiners, a way in which the organism goes through the cycle of its existence from conception onward. There are the results of growing, changes that come about in the individual through growth, also shaped by biological and social factors. There is the final result of growing, "grown-upness," the end for which the total process operates. As outcome, growth is what the biological organism is continuously becoming through experiencing. In this experiencing, interaction between the individual-and-environment is the process, needs are the directional forces determining the personality developing, goals are the motive power, and behavior is the outcome.

### Interaction—The Process

The view that an individual's personality is due entirely to biological factors has been discarded for some time. There is too much evidence to the contrary. There are too many studies presenting irrefutable facts about the making and marring of individual lives by the environment. These studies simply substantiate evidence before our own eyes. The repudiation of the view attributing personality development entirely to external factors is more recent. Within the memory of many of us, the behaviorists and environmentalists asserted, and their view was quite widely accepted, that the organism was but a mechanism responding to stimuli from the environment; to determine personality all that need be done was to decide upon the stimuli to which the

organism should be exposed and continue applying them until the individual was thoroughly "conditioned" to respond in the ways desired.

When biological factors alone are emphasized, then personality is apt to be seen as entirely predetermined. A girl "goes to the bad" or becomes "a lovely character" because of her genes. When environmental factors alone are emphasized, then all that is needed to produce the lovely character is to condition the girl to act in ways we admire. The poor girl is not so helpless to determine her own fate as either of these one-sided views makes her out to be. As we shall see when we come to discuss how the organism changes as personality is developed, she has a definite share through the process of interaction in determining what kind of person she is becoming, and, more than this, being free to use this capacity, and learning to use it, is her road to maximum growth.

#### THE DEVELOPING SELF

Within biological limits, then, the girl develops into the kind of person she becomes according to her experiences. This experiencing is the interaction between herself and her world. It is a two-way action. It is acting and being acted upon; it is doing and undergoing. The undergoing begins as the new baby is cared for intelligently, fussed over or neglected, loved and wanted, rejected, undesired, tolerated. The doing begins as baby learns when crying will bring results, learns to adapt herself to a routine for eating and sleeping or to the lack of one, learns to identify, accept, or reject the hands that tend her.

Let us think of this baby as a center of a field of forces in which she is interacting. Any change in the baby changes the field. If the baby coos and laughs, this brings certain

responses from others; if the baby has colic, there are different responses. This baby has very limited power, however, to control the field of forces. She is dependent upon others. She cannot rise from her crib, if cold, and push up the thermostat to increase the warmth of the room, but she can cry and does, so that those about her are concerned or irritated and respond either positively or negatively to her demands.

It is obvious that any change in the field of forces will change the baby. This field is a small one, made up largely and usually of mother and father and siblings in the home environment. With growth, there is increasing mastery of the physical aspects of this environment and of the use of the body and a socialization of the child within an ever-widening field, but there is never any ceasing of this interaction between what the organism wants and needs and what the environment provides and demands. Continuously, from birth on, each is changed by and changes the other. In this continuous interaction the biological organism becomes a person.

The organism becomes socialized through contacts with humankind. It learns to talk and to walk like a human being, it learns to eat certain things in certain ways, it learns to put on and take off jeans or a sarong or quilted coat and trousers as the case may be; it learns a host of other ways of behaving, including suitable behavior for its sex, in becoming humanized and socialized. We speak of the developing person as the self.

There are three aspects to this self: the basic or biological self, with wishes, urges, and desires that never cease demanding fulfillment; the social-self, which is created out of the interaction with the environment; and the self-ideal, which is a projection toward future growth—it is what the

biological-social self is continuously striving to become. Psychoanalysts employ the terms the "id," the "ego," and the "superego" for these different manifestations of the self, but we are restricting our use of these words since this discussion of growing up is eclectic rather than psychoanalytic. We draw upon the research in many fields—biology, physiology, anthropology, sociology, psychology—to substantiate the concepts presented.

#### EXPERIENCE IS LEARNING

We have said that experiencing is both doing and undergoing. It is not only being acted upon; something dynamic takes place in the organism. There is continuous reorganization of new elements with what has already been experienced. In this constant "reconstruction of experience" old and new elements are brought into changing patterns of relationships. The new elements constantly being incorporated are learnings.

The baby is born with a nervous system that enables her to vary her responses, in other words, to learn. This nervous system is highly organized and very complex. The oldest part of it, in point of evolution, is the autonomic or vegetative system, which controls internal processes of the body. Superimposed upon this system is the cerebrospinal system, which gives to human beings their capacity to learn. This system receives messages from the outer world, registers their meanings for the organism, then organizes and initiates responses. Many vertebrate animals have a similar mechanism. In some respects theirs seems to be a superior one for receiving stimuli and responding quickly in order to keep out of danger, to move advantageously for the organism. It is in the ability to register meanings that the human being has the advantage. The cerebrum gives a power to

reflect, reason, judge, to think, to think creatively, which is distinctly human.

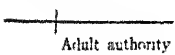
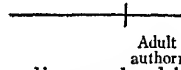
The cerebrospinal system as a whole makes possible different levels of learning. We can acquire habits and skills which are patterns of behavior that, once learned, are used over and over. They make learning cumulative and ongoing. They simplify existence for us. We do not have to stop and figure out how to tie a shoelace, how to add a column of figures, every time we want to perform these acts. Habits also permit us to perform many acts necessary to our satisfactory living with little conscious attention to what we are doing.

We can learn these patterns by rote, as mechanical acts, and we can learn them on the problem-solving level, as thinking acts. In the first instance, they are apt to become "fixed" inflexible responses; learned as thinking acts they drop below the level of consciousness in repetition but are subject to cerebral control. The skill can be further perfected, the habit can be changed when a different response is desirable.

The growing child can be "trained" to respond in desirable ways, to be courteous, to be neat, to obey, to eat sensibly and tidily, and she can be "educated" to respond in these ways. Learning on the educative level means "problem-solving"; it means increasing ability to see and define the problem, large or small, to think through the possible solutions, to make choices and try out solutions until the problem is solved. The learner must take the consequences of his own acts after decisions are made. This is learning on the human level—it is self-initiated; it can be guided, but it cannot be dictated; it cannot be authoritatively imposed.

It is not easy to free children and youth to learn on the higher level. It is much simpler to do things for them and to

make decisions for them, in other words, to "train" them. In fact, it is often essential for the health and safety of themselves and others that adults do this. It is also true that the immature, the young child particularly, needs the security that comes from feeling that the adult knows what to do. This need has to be recognized for what it is, a need of the immature. Learning to stand on one's own feet, to make choices for one's self and others, comes through doing. If authority is thought of as a mark on a line stretching from babyhood to adulthood, the distance the adult has to travel, the amount of authority he exercises, decreases,

 retreats, before the growing child's ability
  and self-directing.

We have not tried to discuss the biological capacity of the organism to learn apart from the context of our own society. The above paragraphs are full of value concepts—that it is "better" to educate than train a child, that it is "better" for the individual to become independent, mature, self-responsible. Our basic democratic ideals, which give direction to our society, demand these qualities of citizens.\* But it should be pointed out that regardless of whether or not the society places value on the individual's using all his capacities for learning, these capacities exist. Their fullest development is essential to maximum growth, biologically speaking. We shall come back to this point later in the chapter, when we consider social attitudes influencing the adolescent girl's thinking of herself as a woman and the social demands she is expected to meet.

#### SITUATIONAL THINKING

Before going on to analyze further what takes place in the interaction through which the individual acquires the



learnings that shape her personality, we wish to present, by example, a way of thinking about a girl and her world as a unity, seeing her as a center of a field of forces as we did the baby in the home. The adolescent's field is made up of her home, school, and community. This field is uniquely patterned by her *feelings*, which give the forces in the field meanings particular to her. Indeed, feelings have been called the bridge between the individual and the environment.

In the accompanying diagram, the field of interaction of one high-school girl is described. If all the arrows and lines indicating the interplay of factors were included, the

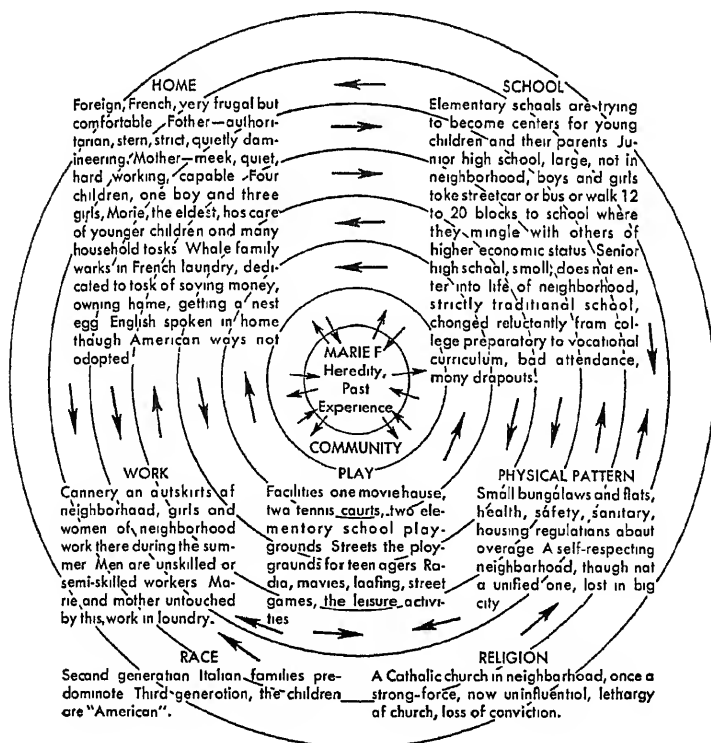


chart would be unreadable. Inadequate though it is as a way of showing the dynamics implicit in the field concept, the chart may be an aid to thinking of a girl as an individual-in-a-situation. Study the chart as background for the description and interpretations of Marie's experiences and behavior which follow.

Marie F— was eight years old when she came with her family from France to the United States. She was already accustomed to assuming a large share of the care of her brother and sisters and to performing many household tasks. Marie was quiet, demure, not an unhappy child. Her father, whose word was law, was not cruel or nagging, saw that his children were decently clothed and fed and had medical care. He was obsessed, however, by the need to own his own home and to have a nest egg against the future, so the children, as soon as they were able, were put to doing regular chores in connection with the family laundry. The mother seemed to have the same driving goal.

In elementary school, Marie was known as a quiet, obedient child, with a great deal of artistic ability. She was always called upon to arrange flowers, make posters, place cards, favors for school affairs, could always be counted upon for ideas and for carrying them out. Her attendance was good, she was absent only when kept out to work at home. She had no intimate friends, but on the few occasions when she joined other boys and girls to play they seemed to like her and accept her.

In junior high school, Marie's art teacher became much interested in her and helped her to develop her talents. Marie worked hard, though she was kept out more often from school. She said she was going to study art and be a painter. In the ninth grade she began to go to pieces. Her health had always been good, but she then developed headaches and spells of fatigue. Her attendance became very poor. She was emotionally unstable, subject to outbursts of temper and fits of crying. She was no longer asked to take part in school affairs. Teachers and classmates labeled her irresponsible, for she would seek to do something, promise results, then be absent or plead a headache. Marie would never uncover the source of her difficulties when her art teacher talked with her, so the teacher visited the home and talked with the father. He explained that his daughter wanted

to become an artist, but that he would not permit it, he would have no artists in his family, they were a bad lot, never earned a dime they did not spend immediately. He said Marie was to go to school and keep busy at home, then she would marry. He told the teacher he knew Marie was having a difficult time, but she would have to get over her desire to study art, adding that it was not helping Marie to encourage her to become a painter. The teacher left, defeated.

Marie entered the tenth grade of the senior high school, almost fifteen years old. During the summer vacation a great change took place in her which continued throughout her senior high-school years. As a result, her attendance became regular, grades good, emotional instability and "illness" disappeared. She became very dependable, held student offices, was known by teachers and students for her clever posters, costume designs, stage scenery. She seemed to have herself, her home situation, and her relationships with girls and boys well in hand.

Marie's behavior illustrates many things about learning. Her doing and undergoing have been continuous and have continuity. She has never been able to call "time out" and cease experiencing. Neither has she been able at any stage of her growth to remain "as is" or to cancel what has already happened to her.

Her behavior illustrates both levels of learning. From early infancy she was conditioned to respond with unquestioning obedience to her father's demands. These learnings continued to be a part of her, even though she later learned from other girls and boys, who did not regard their fathers as all-powerful beings and who had more freedom, that her relationship to her parents was not the only approved one. From her association with the art teacher in the seventh and eighth grades, Marie learned what it was like to be accepted as an individual with purposes of her own. She decided to become an artist, but her aspiration came in conflict with the pattern of obedience to her father. Her desire was relinquished. This was not because of lack of artistic

talent or lack of ability to work for goals she set herself, evidenced by her behavior in senior high school. Marie resolved the conflicting learnings in home, school, and community in her own way, relinquishing her goal and accepting her father's dictum that she should not become an artist. Another and different girl might have gone ahead to attain her desire despite parental disapproval.

In junior high school, Marie's emotional instability, her flares of temper, contrite tears, inability to see a job through, were signs of tensions arising out of inner conflict. We shall see later how these tensions, which mean physiological changes in the organism, are both energy producers and energy destroyers. Her poor attendance, "illness," and low marks illustrate another characteristic of learning, the tendency of human beings to avoid the unpleasant and to seek the pleasant, to seek situations in which they can be successful and to avoid those associated with failure. Marie wanted to be "in things," do things, but met with continuous failure because of her emotional instability. Teachers and advisers took her to task. The poor attendance was a running away from unpleasantness and became a factor in her low marks, which led to a greater sense of defeat and failure, increasing the emotional disturbance. All forces were interacting in a disintegrating cycle.

When Marie entered the senior high school she had succeeded in organizing all her learnings into what was to her the most satisfactory adjustment to her environment. We do not know how she did this. Apparently, nothing unusual happened to her outwardly during the summer between junior and senior high school. We can in retrospect see what she did. She relinquished her dream of being an artist and accepted her father's view that she should look forward to marriage. She found outlets for her creative talents in

homemaking, costume design, and student activities. She learned to be self-directing, self-managing, to think for herself, in relation to her schoolmates, her classwork, and school situations.

Her father said, "Marie is a good, obedient girl." Her teachers said, "Marie is capable, composed, clever, cooperative, a real thinker, a pleasure to teach." Her schoolmates said, "Ask Marie, she'll have an idea," "Invite Marie, she's quiet but she's lots of fun." Girls, later boys, called her "Pix," short for "pixie," because of a feylike quality she developed. Marie had made up her mind what things were of most worth and to all appearances she was happily focused on achieving the goals she had set herself. But when others probed too deeply into her inner life, she retreated into whimsy, which was delightful but made no sense. The fact that she thus revealed nothing of herself was overlooked. At graduation time, Marie did talk to her closest friend among the teachers. She spoke calmly, but movingly, of her longing to study art seriously. When it was suggested that with financial independence she might do so, Marie said, "No, I shall never do it. That's over. My father would never understand. It isn't just the money side now or later. He worked among the artists' studios in Paris when he was a boy and he thinks an artist's life has to be like that. There's no use thinking about it, and I don't—mostly—only now at graduation—it's hard. I shall probably marry and live happily ever after. Wish me luck!"

Tennyson wrote, "I am a part of all that I have met." To have stated the process of interaction more accurately he should have added, "and of the way that I have met it."

## Needs—The Directional Forces

We have seen that at birth the baby has certain physiological wants, such as those for food, air, and warmth. The infant organism needs these things in order to survive. Psychologists who have studied the behavior of infants affirm that from the beginning they have needs for love and affection, cuddling, that bring them a sense of security and confidence in their environment. Needs are directional forces in the sense that when a need arises—a need to eat, for example—behavior that will lead to need fulfillment follows—the baby cries. The cry is distinctively a hunger cry, which the mother soon learns to identify among other cries. Need fulfillment results in growth. This is very clearly seen in relation to elemental physiological needs; it is just as true in principle, though it is more difficult to see the connection between growth and the meeting of other needs, as wishes, urges, and desires become more numerous, more complex, more social in character and are interrelated in complicated patterns of directional forces giving rise to individual behavior.

### THE CONCEPT OF NEED

Prescott states:

The structure and dynamic processes of the human organism imply the need for certain things, for certain conditions and for certain activities of the body if physical and mental health are to be maintained. The structure and process of society imply certain knowledges, skills, and functional relationships as necessary to the individual if he is to be effective and adjusted. As he grows up, the experiences of life are sure to raise questions in the mind of each individual about his personal role and about

the meaning of life, therefore, each one needs to arrive at a satisfactory mental organization or assimilation of his experiences. Thus, the structure of the organism, the processes of society, and the nature of the person's experiences contrive to give rise to a series of needs, of quasi-needs, and of operational concepts which must be met if wholesome personality development is to be achieved.<sup>1</sup>

We have already analyzed the developing self as being made up of the biological self, the social-self, and the self-ideal. Each of these aspects of the self has needs. Every individual faces the problem of adjusting the demands of his different selves so that he can live in inner peace and in harmony with others. Each one develops many needs, conflicting needs, in doing and undergoing, and in doing and undergoing he seeks to resolve the conflicts and gain maximum satisfaction.

#### CLASSIFYING NEEDS

Psychologists have long sought a set of rubrics under which human needs might be listed satisfactorily. Prescott described them as physiological, social or status, ego or integrative needs. These headings correspond fairly well with the biological-self, the social-self, the self-ideal, but we find that in life it is impossible to separate them in this fashion. For instance, thinking back from behavior to the need giving rise to it, to what degree are an individual's efforts to present a good appearance due to physiological demands of the body, to a need to be admired by others, and to the picture he has in his own mind of what he should look like? All aspects of the self enter into this felt need.

Another reason why it is difficult to classify needs is because the character and expression and number of them

<sup>1</sup> Daniel Prescott, *Emotion and the Educative Process*, p. 111 (204)

are infinite. There is no such thing as a need in the abstract; there are only needs of this person and that person, of John, Mary, of Aunt Louise, of the butcher, the baker, and candlestick maker. Some psychologists have attempted to show that each one may desire different things, but that everyone has certain basic needs or drives, so that needs are really these few motivations. Allport criticizes this assigning of uniformity.

The theory says, in effect, that objects of desire may vary from person to person, but the kinds of desire do not. Men may want different things, but there are only a few reasons why they want them. Two men, for instance, may be animated by a strong need for abasement; one perhaps becomes a sexual masochist, the other a well-disciplined monk. Does it not seem unnecessarily abstract to assume one common need in these contrasting cases? Both men, to be sure, wish to abase themselves, but still a world of difference lies between their respective dispositions. Even the admission that other needs may be simultaneously present to alter the desires of each man does not yield a concrete and lifelike picture of his motives. Universalized needs fail to depict with exactness the special foci or organization existing in each individual life. Desire is always integral with its object, and its resulting forms are far more varied than such a limited list of needs would allow.<sup>2</sup>

In spite of the drawbacks of inseparability and variety to classifying needs we must have some way of talking about them, of describing them. The most functional way so far presented to think of them seems to be in terms indicating the major areas of living in which needs arise in our society. We used one such set of headings in the first chapter. We may think of needs as those pertaining to personal living, personal-social relationships, social-civic relationships, and

<sup>2</sup> Gordon Allport, *Personality*, pp. 240-241 (6).



economic relationships (206). The problems of individuals in our society may be thought of as being centered in meeting needs in these areas, though it must be remembered we do not lead separate lives, economically, politically, and socially, so these needs are always related to one another in various ways.

At adolescence, with the increment in physical growth and sexual maturing and with the new thoughts and feelings arising, there is a new urgency to meet needs long felt as well as those newly created. A great deal of attention is given to the needs of adolescent girls in the subsequent chapter. Here we pause only long enough to see their needs as part of the growth process through which a newborn human organism develops into a certain kind of person. The changing needs of the individual must be seen as the directional forces determining the kind of person developing.

### Goals—The Motive Power

There is a converging and unifying force governing growth. This force is both psychic and physical, and we express the interrelatedness of the two in the word "psycho-physical." We can think of this force as a subconscious or unconscious one, as an electrochemical one, ordering all the processes going on within the individual in the mechanics of maintaining and developing the organism. We can think of this converging force, also, as conscious purpose or goal, which focuses all the individual's powers for and in meeting his needs. The baby's urges to action are simple drives arising out of body changes brought about in the interaction of internal and external environments. With growth, the drives of early infancy are superseded by a motivating force that is spoken of as "goal seeking." Goal seeking or purposing

is no less organic in origin than the drives of infancy, which may also be thought of as goal-motivated. But as the child grows, the higher nervous system, captained by the cerebrum, comes into use and he is empowered to think. This power he brings to bear upon achieving satisfactory fulfillment of his needs. It is potentially an ever-increasing power.

As the individual and the field are changed and change in interaction, this converging and unifying force is a selective one. The human being accepts or rejects elements in his situation according to the materials he needs to solve his persistent problems of living. The selections made are unique to the individual as his internal and external environments differ from others'. What the individual is continuously becoming is therefore uniquely patterned. The resulting configuration is his personality.

#### THE SPIRAL COURSE OF GROWTH

The converging, unifying, selective force is itself a changing element in the growth process. Physiologically speaking, the life processes of a two-year-old are centered in developing into those of a three-year-old. We may say the body has to "learn" to be three years old or that the female body has to "learn" to menstruate and later "learn" not to menstruate (94). Personality development is a part of the movement toward greater maturity.

If we think in this way, of growth as a continuous learning to be more mature, it will help us to see that the process does not operate in a direct line toward the next stage of development. Instability characterizes the movement from one stage to the next, with progressive development toward stability. We see this in the small child being toilet-trained. Sometimes he is able to exercise the desired control, sometimes he fails, but in normal development there is a pro-

gressive improvement in spite of setbacks, until finally the control is firmly established. We see this in the onset of menstruation, which is so frequently characterized by long and irregular lapses of time between the appearances of the menses with a movement toward establishing the function as a periodic cycle. We see it in the adolescent, whose judgments and behavior are adult at one time and childlike on another occasion.

Gesell and Ilg have described this progressive movement from instability toward stability by saying "the growing organism does not advance in an undeviating line, but oscillates along a spiral course toward maturity."<sup>3</sup> They speak of the deviations as "constructive gropings which lay down a pathway."<sup>3</sup> This concept brings understanding of the growing child and the biological urge he has to accomplish the next stage in his development. It aids us immeasurably to understand the adolescent girl, her urge toward maturity, and the successes and failures making up the spiral course toward her goal.

#### THE UNITY OF THE ORGANISM

The human being thinks, feels, acts. This thinking, feeling, and doing are always interrelated in unified response patterns by the converging force governing growth. The field of medicine has a word for this unity of the organism. Physicians are giving more and more attention to what they call the "psychosomatic phases" of diagnosis and treatment. We have known for a long time that, physically, the body operates to maintain the biological conditions for a functioning whole through the self-regulatory, self-preserving, self-repairing processes it possesses (58). We have known

<sup>3</sup> Arnold Gesell and Frances Ilg, *Infant and Child in the Culture of Today*, p. 292 (109).

for a long time that emotions such as anger, fear, exaltation, cause physical changes in the body (59). We have observed these changes in ourselves and others. The angry person is apt to become red in the face; one afraid grows pale. We have felt our own hearts beat faster in dread, anticipation, excitement. We are only beginning to learn from research the extent to which thought and feeling influence physical functioning.

There is also much evidence that physical functioning affects thought and feeling. Overacting or underacting endocrine glands have a direct influence upon how we think and feel. Physical defects, poor posture, toothache, state of nutrition, calcium balance affect our outlook on life. Physical deterioration is so frequently the concomitant of economic inadequacy and antisocial conduct that a causal relationship is implied and often proved. We are not allowed to forget that though growth into a person is a social process, it is a biological organism that does the growing and that this organism makes every effort to function as a whole and expresses itself as a whole. The awareness of being a person, of selfhood, arises out of this wholeness.

There are several words for this unity of the organism: some use the word "health" to denote it, and go on to speak of mental health, physical, emotional, social, moral, spiritual health; others like the term "total fitness" and speak of personal, social, civic, and economic fitness. Psychologists and educators use the expression "integrated personality," meaning the maximum unification of the self in interaction with the outer world.

#### INDIVIDUAL DIFFERENCES

The wholeness called "self" is unique to the individual, in endowed potentialities, in experiences, in velocity, rhythm,

and pattern of growth, in behavior. The individual is continuously identifying and defining this unique self in interaction with the environment as he moves toward attaining changing developmental goals.

Educators have the findings from a vast body of research testifying to the fact that every individual differs from every other individual. They also have the evidence before their own eyes. Jane and Susan are both fifteen years old. But Jane is 5 feet 2, postpubescent, "going steady," well nourished, and independent of her parents, while Susan is 5 feet 7, pubescent, not interested in boys "that way," probably undernourished, and mama's "baby girl." These are far from complete descriptions of Jane and Susan, but they are sufficient to make concrete the fact that each individual's growth is in a unique pattern.

No two individuals develop the same personality because elements in the heredity, past experiences, and environment of each one are different. The behavior patterns of each one are dynamically organized and reorganized in responses particular to the individual. Courage, neatness, punctuality, recklessness, graciousness, and all the other words we have for designating the ways people behave do not serve to describe the behavior of any one person as different from the behavior of other persons until we know enough about the individual to say in what ways he is courageous, neat, punctual, and so on, and understand how these ways of responding are interrelated in the behavior we observe.

In his experiencing, the individual develops attitudes according to the meanings and values he continuously selects from the culture in solving his persistent problems of living. His ways of responding express the configuration of all his attitudes toward self, toward others, toward life. The configuration of all his attitudes is unique to him and is his

personality at a given time. Personality changes as attitudes change. In the process, the organism has an inner compulsion to harmonize the demands of his biological, social, and ideal selves, persistently seeking through this harmonization a sense of unified selfhood. To move toward selfhood he must meet social demands, satisfy his wishes and desires in so doing, and move toward his developing conception of what he ought to be and do. The striving to bring about this harmonization is a never-ending process. It makes living a continuum of problem situations. It makes individual personality development and expression the changing outcomes of the ways in which the problems are resolved.

Because the individual is under inner compulsion to meet social demands, the culture can operate to stereotype personality or it can provide freedom for the individual to be himself. Of course, in group living there can never be complete freedom for the individual to behave in any way that suits him. He has to be socialized, or communal living would be impossible. The human being has great adaptability in learning to behave in socially acceptable ways as he grows to maturity, but there is a point beyond which he cannot go—when this means unfulfillment of his own wishes and desires—and still maintain the integrity that is the wholeness of self, the convergence of all aspects of the personality into a unity through the action of psychophysical goal-setting and goal-attaining forces. The threshold of disintegration differs as the individual differs, and it is usually reached first in those whose personality expression is least congruent with what the society holds it should be.

## Behavior—The Outcome

We form our estimates of other people by the ways in which they behave. With a little study we even think we can predict their behavior. We learn about their habits, their ways of moving and of speech, and their interests. We assign them "traits" of character, such as generosity, peevishness, tactfulness, irresponsibility. We usually are aware that a person is not always generous, always peevish, or always tactful, so we go on to identify a pattern of generosity in him which, if we are astute enough, we see is interrelated with his patterns of irresponsibility, tactfulness, and a host of other ways of responding.

Psychologically, personality is a complicated structure of systems of responding. Reflexes, habits, attitudes, different selves are built into this structure out of the continuous seeking to meet needs and the ways in which the environment permits their fulfillment. The "building in" is through integrating new experiences with old ones. The personality is unified as all systems of responding are continuously interrelated and harmonized through the convergent forces of the individual's changing goals. When we speak of persons as being well adjusted, maladjusted, or unadjusted we are referring to the way this unity is being attained. The well-adjusted individual is creating the wholeness of self through learning to satisfy his wishes, urges, and desires in and through satisfactory relationships with others, who are seeking the same fulfillment. Because of inner and outer compulsions and pressures, the maladjusted or unadjusted individual is unable, becomes unwilling, to take this road to unity, but is compelled—the drive of the organism toward unity always being present—to search for other ways of maintaining the

wholeness of self. We discuss some of the most common ways taken under the heading, Mechanisms of Adjusting. First, as background for this discussion, we inquire further into the meaning of the drive of the organism toward unity. .

#### INTEGRATION

When needs arise and purposes are formed to meet them, psychophysical tensions are created in the organism. These tensions cause the organism to be out of balance, to lose equilibrium. Tensions may be of short duration or exist over a long period of time, depending upon whether goals are long-term or short-term ones. Tensions are resolved through the achieving of purposes in ways that the organism accepts as satisfactory. *The tensions must be resolved* and they will be resolved in some way. Integrating is the term used to describe the continuous process, with the organism out of balance, in balance, out of balance, and so on. It means the organism is constantly seeking, in experiencing to find need fulfillment in ways that bring release of tensions.

Not only are there different ways of adjusting, but there are also different levels of integrating. This might be expected from the fact that there are different levels of learning. Integrating may be at the cost of atrophying the higher, strictly human capacities, through the establishment of fixed patterns of responding that relieve the individual of the necessity for incorporating new patterns into his personality. If the habits of thinking, feeling, and doing serve the individual well enough to meet the demands of his environment, he can avoid the tensions involved in reaching out toward further growth. Breadth and richness of personality are not being attained at this level of integrating. This is a loss to the individual, whether he is aware of it or not. In our culture it is also a social loss, for the systems of responding at



the low level of integrating become intolerant of change. Since rapidity of change is a characteristic of our society, such people are ill suited to deal with the problems the changes bring. Sooner or later many of them have to adjust to the results of these changes without having shared as fully as they could have in determining them. They become disturbed individuals and, like all disturbed individuals, they seek some satisfactory way out of their difficulties.

#### MECHANISMS OF ADJUSTING

The process of integrating seems to work in a "normal" way when the environment permits the individual need fulfillment through purposeful action. This is true with reservations. A girl develops a need to own a much-admired dress in a shop window. She purposes to get it; she may have the money; she may have to save for it; she may have to wait until payday; then she buys it. Her tensions are resolved in the satisfaction of wearing the new garment. But suppose, as she is figuring out how to buy the dress, she realizes that buying it means she cannot go to the beach for that week's vacation with her friends. She has desire, she has purpose in relation to the dress and going to the beach. There may be other demands upon her pocketbook—her room rent, her laundry bill. What does she do? How do human beings get themselves out of such predicaments? How are tensions arising out of conflicting needs resolved? Obviously, they cannot all be resolved by taking the direct road to need fulfillment.

Psychologists have made the many ways taken to meet conflicting desires familiar to us through such terms as "rationalization," "substitution," "projection," "sublimation," "identification," "compensation," "regression," and many more. These ways fall into three general types, as shown in be-

havior. One type is an aggressive attack on an environment in which an individual is blocked, is too much frustrated in fulfilling his wishes, urges, and desires. Attention getting, bullying, dominating others are forms of attack behavior. They are forms frequently taken by persons who feel insecure, inferior, or frustrated. If the girl who wanted the new dress had stolen the money to buy it, that would have been an attack on an environment that did not permit her to satisfy her need.

Another type of behavior is withdrawal from an unsatisfactory environment. Daydreaming and passivity are familiar forms. The girl might have satisfied her need for the dress through fantasy. If she could not buy the dress, she could have used the adjustive mechanism of withdrawal to maintain satisfactory relationships with her environment, to relieve tensions. There is danger, however, that withdrawal from an unsatisfactory real world into an inner world of fantasy, where the individual has the most beautiful dresses in the world, will lead to poorer adjustment. In that case, the girl does not solve her problems by facing them in the real world; she escapes into a world of fantasy where the problems vanish away.

The third type of adjustive behavior is "substituting" and there are many forms. Some of these are satisfying needs vicariously through identification with another person who has or achieves what is desired; rationalizing—a very familiar form being, "Oh, well, it isn't any good anyway"; substituting behavior patterns suitable to a younger person when the individual cannot meet a situation at his level of development; sublimating a need for fulfillment in one way into fulfillment in a different way.

It is important to realize that these ways of adjusting—attack, withdrawal, and substituting—all function in the

biological process of integrating as means of releasing tensions. They are normal roads to need fulfillment as long as they serve to bring about better adjustment to the environment. When they become defense mechanisms, they are dangerous to satisfactory personality development because they result in poorer adjustment to the environment. Deutsch suggests an analogy between these different ways of adjusting and those inventions in chemistry and physics which are often used as weapons of war but which perform their most valuable services in peacetime.<sup>4</sup> These ways of adjusting are weapons of war when used against an environment with which the individual is unable or unwilling to cope. The same behavior mechanisms are used directly in socially acceptable ways for conquering the environment.

#### "PROBLEM" BEHAVIOR

"Problem" behavior, evidenced in attack, withdrawal, or substituting, shows that individuals are disturbed and seeking a way out of their difficulties. It may or may not be evidence that the ways of adjusting are being used as defense weapons in situations the individual cannot or will not face directly. If persistently manifested, it may be the sign that the individual is taking an escape route to avoid facing his problems. On the other hand, resort to aggression, rebellion, lying, daydreaming, and so on, may simply be signs of immaturity, signs that the individual has not yet learned to take the way leading toward more satisfactory adjustment. These behaviors all too frequently point to an environment that is too coercive, too authoritarian, too insecure. The individual is restricted in meeting his needs, to the degree that he becomes afraid or rebellious and is compelled; he must act in ways to save himself from disintegration. He

<sup>4</sup> Helene Deutsch, *The Psychology of Women*, p. 23 (83)

withdraws or becomes aggressive or makes some kind of substitution for an unsatisfying situation.

If we think of Gesell and Ilg's concept of growth as a spiral movement toward the next stage of development, this helps us to see attack, withdrawal, or substituting behavior as signs of immaturity. The growing individual has new needs, faces new demands from the environment continuously as he moves toward the next stage in his development. He must learn new patterns of responding and in learning them moves from instability in their use toward stability. As the new ways of behaving are established he depends less and less on earlier learned responses, which brought satisfactory adjustment. Behavior must be interpreted in the light of where the individual is in his progress toward maturity as well as in relation to environmental restrictions and demands before it can be labeled "problem" behavior in the limited sense that educators are apt to use the term. For example, if a small child lies his way out of a difficulty, this does not mean, *ipso facto*, a disintegrating personality, but if an adult habitually uses this same device, we have reason to look upon the behavior as an attempt to escape from reality and to search for evidences of personality disturbance. We can consider such an individual immature.

Attitudes individuals develop may be thought of as enduring, but they cannot be thought of as fixed, permanent, or unchanging, for they are recast, revised, reshaped, as the individual's needs change in experiencing. When attitudes do become rigid, we witness compulsive behavior, that is, the individual responds in a given way regardless of whether or not it is advantageous to him. He is conditioned to make this response and we can usually predict that he will make it regardless of whether or not it leads him into trouble. Compulsive behavior may be shown only in some habits,

which have served the individual well in the past and remain unchanged though they are no longer suitable. On the other hand, compulsive behavior may be extended to practically all aspects of personality expression as a result of environmental pressures that have not permitted the individual sufficient freedom to fulfill his wishes and his desires.

We have used the terms "attack," "withdrawal," and "substituting" because these are familiar ones and because they are descriptive of the different ways of behaving that we can observe in boys and girls, but the point has been stressed that it is necessary to look beyond the behavior mechanism being used and to conclude how the response serves the individual. Horney offers three simple but very helpful phrases that aid in this diagnosis. She advances the thesis that behavior responses are either "moving against people," or "moving away from people," or "moving toward people."<sup>5</sup> The emphasis in these phrases is upon the motivation of the response. An aggressive act that stems from a desire to move toward people must be seen as a very different response from a similar act arising out of a compulsion to move against people. The first is a normal groping for attaining satisfying relationships. The second may well be the sign of frustration, conflict, rebellion, ranging in degree from a tendency toward disintegrative rather than integrative responses to the completely pathological. Horney points out, however, that human beings are naturally strongly motivated toward doing all three, and the personality results from the ways these three conflicting desires are resolved and enter into behavior.

Until now, this discussion of growing up has been general. The points made about interaction as the process through

<sup>5</sup> Karen Horney, *Our Inner Conflicts* (130).

which growth takes place—needs as directional forces, goals as the motive power, and behavior as the outcome—are applicable in the main to any age group selected for study. We have chosen this arrangement so that the facts and concepts presented might be applied particularly to the growth of adolescent girls, to which we give attention in the next and final section of the chapter.

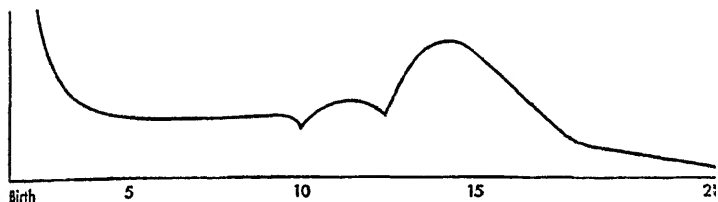
### Becoming a Mature Woman in Our Society

We started this chapter by saying that the girl-child at birth has potentiality to become many different kinds of persons. We have outlined the process through which she develops into the person we recognize she is becoming by her behavior. Now, we want to think of the adolescent girl as an individual-in-a-situation moving toward the developmental goal of becoming a mature woman in our society at a rate and in a pattern unique to her. This demands considering the body changes that mark the transition from childhood to womanhood. It requires considering the social attitudes that influence her thinking about herself as a woman and as a person and thus enter into the projected self-ideal that her biological-social-self is striving to become. It means an attempt to describe the mature personality as a way of understanding the developmental goal toward which educators can help girls to move.

#### PHYSIOLOGICAL MATURING

For the vast majority of girls the second decade of life represents the period during which they mature sexually, that is, physically they become capable of reproducing the species and psychologically they see and accept the meaning of this function for themselves and for living. Some few

girls, as has already been observed, begin this process from one to two years earlier, a few are later in development. In this chapter the body changes that take place during adolescence are briefly described; then important social and biological factors influencing the girl's view of herself as a woman receive attention. We leave to the next chapter consideration of what these developments mean to the girl, how she feels about the physical manifestations of a new and different self and the steps she must take in defining this self.



*Velocity of Growth.* Because of what we now know about individual differences, it is to be expected that individuals will deviate in many ways from any general pattern described. It is true, however, that deviations only acquire meaning as we formulate the general pattern. This is true both biologically and socially. Since it is true, we understand the particular case in the light of the general. The curve shown here is a visual representation of the general velocity of growth from birth to twenty-one years of age. It is a composite way of looking at physical growth; it tells us that adolescents tend to follow this general pattern. They may follow it in some respects and not in others.

The curve makes plain that girls, who have been growing physically for several years at an even rate, grow considerably more rapidly as they enter the early stage of adolescence

and that the greatest spurt occurs during puberty. In the last stage of adolescence the velocity decreases constantly, but it can be seen that the fifteen to twenty-one age period is a part of adolescence, not of adulthood, as far as physical growth is concerned.

If we presented a velocity curve for boys we would find the same spurts in physical growth to be characteristic of their adolescence, but the spurts would be located further to the right on the line between birth and twenty-one years, for boys on the whole enter the adolescent period a year or two later than girls. The earlier maturing of girls is a well-known fact and one that has personal and social significance in their growing up warranting educators' giving greater consideration to ways in which boys and girls of like maturity, rather than of like chronological age, can associate together in school activities.

Growth during adolescence, as at all periods, is ordered in a pattern particular to the individual. It is unified; it is not uniform in all its aspects. This might be expected from the fact that growth takes a not direct but a spiral course as the individual moves toward the next stage of development. The bones, muscles, organs, glands, each have their own rate and pattern of growth. The attitudes that result in behavior develop at their own rates and in their own patterns. At adolescence, the lack of uniformity in physical growth is often very apparent both to the observer and to the maturing girl or boy because of the increased velocity characteristic of the period. The asymmetrical character of growth is frequently a source of disturbance for the adolescent. This subject is discussed more fully in the next chapter.

*Sexual Development.* Maturing physically is a more complicated process with the girl than with the boy. The girl's



physiological development involves maturing of the ovaries to produce eggs, development of the vagina and an internal mechanism so that the ova may be fertilized, provision for the fertilized ova to take root and be nourished, structural and muscular developments for delivery of the embryo, and breast development for providing milk to the newborn.

There are many overt signs that physiological maturing is taking place. The girl's body rounds out as her hips widen and her breasts develop, pubic and axillary hair begins to grow, facial contours often change. Menstruation has long been considered the sign that the developmental process has gone on to the extent that a child may be conceived and born. We must remember, however, that maturing is a gradual process, even though speeded up at puberty. Menstruation may occur before a girl has the mature organs required to conceive and bear a child. Recent studies show this to be the case with some though by no means all girls (19). In general, menarche, the onset of menstruation, signifies that the female organism is functioning in a repeating rhythmical process, to produce ova, prepare the uterus to receive and nourish the fertilized ova, then to discard unneeded blood, mucus, mineral substances, and cells when the ova are not fertilized, and to repeat this cycle over and over again until the menopause of later adulthood.

During both the menarche and the menopause, marked glandular changes have a controlling part in preparing the body for reproducing and the cessation of this function. At puberty, they operate to regulate and stimulate the growth of mechanisms enabling the female organism to bear a child. At the menopause glandular activity decreases and there is a slowing down of the reproductive cycle. Controlled by the glandular changes, menstruation gradually ceases as ova are no longer produced.

The length of the menstrual cycle has been found to vary from 11 to 144 days, the majority of cases falling between 18 and 42 days with the average at 30.4 (189). There is thus great variation to be expected in the length of the cycle among girls and there is also great variability, especially in the first years, in an individual girl's periodicity. Menstrual regularity, in the sense of cycles of equal length at all times, is extremely rare (17).

Physiological research has disproved many folk ideas about menstruation. It has shown that climate has probably been given exaggerated importance in relation to the age of maturing, that it is not safe to generalize that in hot climates girls mature earlier than in cold ones (173). It has revealed that the average age at the first menstrual period tends to drop with improved physical environment, particularly with better nutrition, that it can be expected that a girl will mature earlier as these factors improve. We now know, contrary to anthropological findings regarding various peoples' beliefs, that the menstrual discharge is not poisonous, that it is no more unclean than any other discharge of the healthy body containing chemical exudations, and that the amount of blood normally discharged, about 2 ounces, cannot possibly cause disability. Information about individual differences and individual variations has greatly enlarged our conception of what is "normal."

In spite of the fact that sexual maturing takes place during adolescence, we no longer think of childhood as a neuter state. Sex is determined by the action of the genes. From conception onward, the male and female are oriented toward a different developmental goal. The patterns of growth of bone and muscle, of glands and organs of the sexes tend to differ all through childhood. The female generally matures at a more rapid rate, arriving at puberty from 1 to 2

years earlier than the male. All through life the male organism tends to have a higher metabolic rate than the female, that is, the male body generally requires more food, uses it up more rapidly in the form of physical energy. All through life the male organism is apt to be less resistant to most diseases than the female and to have more defects. These weaknesses are shown in the tendency of females to live longer than males. In other words, the growth of individuals is patterned from the beginning of their lives in significant ways by the fact that they are male or female organisms.

We are discovering, however, through more research, that biological differentiation is not so great as it has long been assumed to be. Seward briefs some later findings in these words:

Rudimentary organs characteristic of the opposite sex are present in the genital tracts of each. Moreover, the sex hormones are not exclusive products of each sex. Each gonad in addition to its appropriate hormone secretes that of the opposite sex. Sex differences in glandular output indicate differences in the relative amounts of both hormones rather than absolute differences in kind. Even the neural mechanisms involved in activating male and female behavior patterns are apparently present in each sex and may be excited by either kind of hormone, although the threshold is lower to the "appropriate" hormone. Since these mechanisms are also activated by external stimuli, the picture becomes very complicated, behavior depending upon the balance of power exerted on the nerve centers by internal and external agents.<sup>6</sup>

Seward concludes that "at biological bedrock, behavior cannot be predicted from the mere fact of sex membership."<sup>7</sup>

<sup>6</sup> Georgene Seward, "Sex Roles in Postwar Planning," pp. 163-164 (222).

<sup>7</sup> *Ibid.*

From the above findings we may expect potential masculinity in every woman, with a constitutional predisposition toward femininity. We may also expect potential femininity in every man, with a constitutional predisposition toward masculinity. Whether the potentials are ever expressed in behavior depends upon the "balance of power in internal and external agents." Psychoanalysts who have delved deeply into this "given" bisexuality furnish evidence that in woman the normal development toward femininity may be blocked by external factors or may be in conflict with innate masculinity. Biologists show us that there are no genes for any trait received by the female that males do not receive, and vice versa. Anthropologists caution us that what is considered masculine and what is thought of as feminine differ widely in different cultures. We have to conclude, as far as differences between the sexes are concerned, that in each sex we should expect to find persons who possess in more or less degree traits culturally assigned the opposite sex. Terman and Miles tested thousands of persons, using lists of masculine and feminine traits, to find many normal men who scored higher than many women in "sympathy, tenderness, concern with domestic affairs, interest in personal adornment, artistic leanings," while many women scored higher than many men in "aggressiveness, pugnacity, self-assertiveness, an outwardly directed disposition, an interest in things physical and scientific, an urge toward adventure."<sup>8</sup> Personality disturbances, even to psychopathic disorders, can be expected to result in the society that restricts the personality expression of men and women according to traits culturally assigned as the basis of sex. This brings us to the next discussion. There is more to the girl's maturing than developing the physiological capacity to bear children.

<sup>8</sup> Lewis M. Terman and Catherine C. Miles, *Sex and Personality* (240).

## INFLUENCES OF SOCIAL ATTITUDES ON THE MATURING GIRL

The thinking and feeling of the girl change in focus and kind as she moves from childhood to adulthood. The child is content with getting perceptions of things to a great extent, with tasting, smelling, touching, seeing, hearing, to understand the things in themselves. She relates her understandings back to herself. Her world is centered in self. Gradually, as childhood is left behind and the adolescent period is entered, concern is with *conceptions* of things, the meaning and relationships of things. The adolescent girl relates her understandings back to self also, but she is not so sure what that self is, for she is developing a new one.

The child does not have to search for her place in the scheme of things; it is centered in her parents and her home. But the adolescent knows that home is not the center of the universe. She has to find out what the center is and where she fits in. This change in focus is one source of the adolescent's great concern for relationships with other people. It accounts for the religious fervor she often manifests, for the many ways in which she seeks to find answers to her questionings, searches beyond self for a self-ideal, for forces that will sustain her and give life and her part in it significance.

During adolescence, the girl increasingly has to think of herself as a woman. Sex is not something that can be taken for granted. The child, unless made anxious by mystery and secrecy and "for shame" taboos, is apt to accept sex matter-of-factly; but at adolescence body changes give rise to new urges and desires, which the individual seeks to understand. The seeking for new meanings for the self, for the opposite sex, for life, are "constructive gropings laying

down a pathway" toward the developmental goal of becoming a mature woman.

The culture in which she lives supplies the answers. It is her source of meanings about life in general as it is the determiner of what she eats and wears and how she should behave. When the answers are conflicting, as her body changes from that of a child to that of a woman and new thoughts and feelings arise, she has a more difficult time in forming conceptions of herself and her part in life.

Maturing psychologically in our society is difficult for both the girl and the boy, and it is hard to say which is the more disadvantaged. The boy is under greater stress than the girl to prove himself, to be brave and strong, to make good, to achieve, but it is emphasized for the girl from birth on that boys are in many ways superior to girls. Almost three times as many girls declare during the growing-up period that they would rather be boys, than boys state they would rather be girls (6). Girls show a much stronger tendency to reject themselves on the basis of sex than do boys.

The psychoanalysts trace this rejection to the first awareness of sex, which comes in the early years of childhood with the consciousness of the differences in the urinary function. They hold that the little girl interprets the differences as a lack on her part and that this "penis envy" is the beginning of the feelings of inadequacy, inferiority, and frustration that many women display. Many other psychologists, whether they accept this theory or not, substantiate the existence of these feelings in women and girls. In our society there are many attitudes that influence girls to think of women as inferior. This makes it more difficult for adolescent girls to accept the new aspects of their female-

ness, since this means to them acceptance of inferiority as well.

The appearance of the menses is frequently for the girl a cause of psychic disturbance that has no direct parallel in the boy's experiencing. Even when a girl is informed and prepared, as many girls are today, the actual importance of being a female is not realized psychologically until menstruation makes it a personal and social reality. Whether she accepts her maturing body with pride and a sense of normal fulfillment, whether she is filled with fears, disgusts, and avoidances, or whether her feelings are a confused mixture of acceptance, reluctance, and rejection depends to a great extent, though not entirely, upon the cultural attitudes and the situations with which she is interacting. The "not entirely" is reserved for those girls whose physical malfunctioning colors thought and feeling.

It is difficult to assess how much the superstitious and erroneous ideas connected with menstruation through the ages enter into present-day attitudes toward women and girls, thus affecting their attitudes toward themselves as females. Anthropological research tells us a very different story from the one we recounted from physiological research about menstruation. It describes for us the solemn rites and ceremonies among some primitive peoples connected with the menstrual function. In many of these, the object was to declare publicly that the girl was "taboo." The story told is to a great extent one in which woman is viewed as "unclean," as a source of contamination, a view transmitted into blaming her for evil happenings. Scheinfeld comments:

Unwarranted as they may be, the menstrual taboos have done much to limit the opportunities of women and to contribute to their subjection. Not only have their work activities been

circumscribed, but insofar as learning and culture have been bound up with religious practices and ceremonies among most people, the exclusion of women from the inner sanctums of religion because of menstrual taboos has also meant their exclusion from the founts of knowledge and the avenues of advancement. Even today, in the Catholic, Mohammedan, and Jewish churches, women are not allowed to participate in the altar rituals.<sup>9</sup>

Social attitudes have a great deal to do with the fact that women today tend to regard their reproductive functions as handicaps, thus adding to their feelings of inferiority. Menstruation is a nuisance, but so is shaving. Menstruation becomes more than a nuisance when it is accompanied by attitudes of dread, inferiority, and invalidism.

It is common observation that women assume a "delicate-condition" instead of a "normal-condition" attitude toward these processes. This often means a discontinuation of radical modification of their work-a-day lives with frequently resulting "vacation neurosis" coupled with a hypochondriacal absorption in physical discomforts. Society condones the semi-invalidism, discouraging active citizenship by an appeal to sentimentality, although there is no basis for conflict between sentiment and the continued participation of normal woman in the life of the group. . . .

In our own enlightened society menstruation is still referred to as the "sick time" during which the woman's activities are cut down. The paralyzing suggestions obtained in such social stereotypes seriously affect women's own attitudes towards this function and it becomes a handicap indeed—a handicap induced by culture, however, rather than biology. The available scientific evidence fails to reveal the expected cyclic impairment in the performance of psychological tasks. Moreover, even strenuous activities like swimming and flying may be continued

<sup>9</sup> Amram Scheinfeld, *Women and Men*, p. 287 (220).



throughout the period with impunity provided that they are habitual. In industry, menstrual absenteeism, which today constitutes a war liability, is being successfully combated with psychotherapy.<sup>10</sup>

On page 152 in the next chapter a list is given of the terms used for menstruation. The influences of the social attitudes described above upon the girl's view of herself as a woman is plainly indicated by these terms.

The tensions during menarche and the menopause, which are manifested in disturbed, irritable, even irrational behavior, have, as we have said, a physiological base. Normally, as in other aspects of growth, there is a progressive though spiral movement from instability toward stability. However, any existing insecurities, fears, anxieties, frustration, predispose the girl or woman to increased personality difficulties as the body is "learning" to reproduce, to menstruate, and then not to menstruate. Scheinfeld states:

The menopause itself may be too readily blamed for everything that happens, inasmuch as some of the disorders ascribed to it might be the result of body breakdowns or troubles of later years which would come anyway with aging. Generally no serious condition which is not already lurking in a woman is produced by the menopause, and this is especially true of nervous disorders. Those women who have previously been well balanced, who are secure in the affection of their husband, children, and friends, are likely to be cushioned over the crest of this experience almost imperceptibly.<sup>11</sup>

During menarche, the context of the adjustments to be made is different, but it is equally true that the adolescent is "cushioned" over the period of puberty by freedom from fears and feelings of inferiority, by a sense of security and

<sup>10</sup> Georgene Seward, *op. cit.*, pp. 164, 165.

<sup>11</sup> Amram Scheinfeld, *op. cit.*, p. 236 (220).

selfhood built up during childhood through her relationships with others, particularly through the affectional relationships and intelligent guidance of her parents.

A very obvious answer to the girl's seeking to understand what it means to be a woman is that it means marriage and having children. But suppose she is being educated to become a chemist, she has prospects of a good job in a research laboratory, she is keenly interested and believes she can make a contribution in this field. Suppose she has been engaged to the boy next door since high-school days. After graduation she faces a choice of marriage or a career or carrying a dual burden. The social pattern in which she can operate to achieve both, in full partnership with her husband in the home and outside of it, is as yet in its beginnings. Home activities seriously undertaken as responsibilities by the husband have traditionally been seen as "unmanly" and the woman's desire to follow a career as "unwomanly." War and postwar marriages have speeded change in these attitudes, however. Husbands and wives have worked in and out of the home according to the best contribution each could make to furthering joint plans. The bride of the veteran often works while he completes his education and both fulfill home responsibilities with no feelings of shame or inadequacy.

Whenever any group of teen-age people is questioned about the problems looming largest in their lives, girls as well as boys inevitably say that deciding what work to do, getting a job, and earning money are major worries. Persistent social attitudes based on assumptions of woman's inferior intellectual capacity still limit the girl's choices and influence her thinking of herself as a worker.

There is no evidence in what is known about brain development to support the theory that the female is innately

less well endowed mentally than the male. Intelligence-test scores have been interpreted to mean that the woman's mental capacity is on a par with that of the man's. It must be remembered, however, that these tests were constructed to eliminate sex differences. In standardizing them, the items in which one sex did markedly better than the other were changed as far as possible to secure no differences in scores on the basis of sex. There may be, in general, differences in kind between the intellectual ability of man and woman, but, as long as we give the boy a set of carpenter's tools to play with and offer him courses in woodworking and cabinet-making while we give the girl some scraps of cloth and a needle and offer her courses in sewing and costume design, no one can attribute either to social or to biological factors the fact that boys usually score higher than girls in conceptions of spatial relations and girls higher than boys in sensitivity to color. The same observation may be made about other differences in kinds of abilities as revealed by test scores.

In Chapters Two and Three we recounted how women's field of employment has widened to include more and more jobs that they were formerly considered incapable of filling. We also analyzed the ambivalent social situation in which many women have to work in order to eat but in which there are attitudes encouraging them to believe that, as women, they should be supported by some man. In such a situation, as the adolescent girl defines herself as a woman, the goal of work is blurred for her. Often, she never focuses her powers for self-expression and self-realization in a job. She thinks of the job as a stopgap until marriage, only to find herself very often continuing to work after marriage, or not marrying, or widowed. When her children are grown and she finds herself bereft of significant tasks, she frequently

will not have the resources required of the adult citizen for contributing to the community through useful paid or voluntary work.

In some societies, girls are not expected to become grown-up persons; physiological maturity alone meets the society's demands and individual attempts at other types of fulfillment are frowned upon. Sometimes, as with the Goodwife described in Chapter Two, they were expected to become mature responsible persons within the home. Though no congruent social role was designed for these women, there was no ambivalence about their place in life. It has been emphasized continually that in our society the girl faces conflicting expectancies. She is often led to believe that woman's place is in the home but finds herself a job-holder by necessity. The attitudes in the culture that devalue woman as a human being are in opposition to other attitudes based on new knowledge about woman's capacities and upon social realities, which see woman as a full partner with man. These last attitudes have gained enough social acceptance so that the girl's opportunities for education are approaching par with the boy's, but it is often education for frustration. The attitudes that limit, confine, and restrict her outlets for personal and social expression lead to resentment or perhaps more often and even worse lead to inertness and passivity or to taking devious ways to gain importance. The attitudes that would have her become a full partner with man and fulfill herself as a person intrigue but confuse her, as they conflict with concepts of women as less well endowed mentally and physically handicapped by their reproductive functions. These conflicts color the relationships the girl establishes with her own sex and the opposite sex during the period when she is moving toward becoming a mature woman. They influence her behavior

patterns, the ways in which she acts as a woman. The configuration of factors shaping her and thus determining her relationships and behavior is different as the girl is different and her particular world is different.

Women differ from each other and they differ from men. There is no one road, then, to biological and social fulfillment. The social task in accord with biological findings is to get rid of the ambivalence in woman's role by full acceptance of the partnership relationship, then interpreting that relationship in the light of individual differences. This can mean freeing men as well as women from social pressures to be what they are not. This means acceptance on the part of women and girls of divergent patterns for men as well as for themselves. Since the girl coming to maturity takes meanings and values for herself from the culture, she can then define herself as full partner in her personal and social life, prepare for the responsibilities of partnership, and look forward to the satisfactions of partnership in ways particular to her own capacities for personal and social expression.

#### THE MATURE PERSONALITY

We have said that this book is dedicated to the principle that society is a structuring of human relationships and that we bring about changes in the society through a restructuring of those relationships. We have been engaged up to this point in seeking bases for change derived from social values and realities and from biological facts about the nature of human beings. We have done this in order to get direction and goal for counseling girls in the United States today. We now attempt a statement of the essential qualities or characteristics of the mature personality we expect to help girls to move toward attaining as they grow from childhood to womanhood. However, there should be

no sense of limitation of application of such a statement to girls: we want mature individuals in our society regardless of race, national origin, or sex. There should be no sense of completion or sense of finality in such a statement, for the mature personality has to be seen as always "in the process of becoming." It is strangely true that it is not in attainment but in attaining that human beings find fulfillment. Striving for what we do not have is essential to life and growth, and completion puts an end to the striving. With these understandings we may say that an adult woman in our society who behaves increasingly in mature fashion is

Attaining self acceptance and self-understanding as a woman-person, which means

Creating an independent self

Being responsible for self

Security in self, self-reliance, self-confidence

Ability to appraise self-problems, difficulties, achievements

Ability to set and clarify goals, plan and act to attain them.

Attaining satisfying relationships with others, which means

Fulfilling needs through relationships with others

Acquiring social awareness, social sensitivity to the needs of others

Ability to take responsibility for others

Ability to work together with others for the good of self and others.

Attaining a value system, which means

Creating a unified conception of life and her place in it

Setting goals for adequacy at each stage of life

Setting standards for behaving in ways to achieve goals

Ability to live by standards set

Ability to modify and change standards as goals change with changing conception of life and her place in it.

Attaining knowledges, skills, and understandings, according to capacity and goals for adequacy in adult life, which means

- Acquiring resources for living as a person and as a woman
- Acquiring resources for satisfying and satisfactory social relationships
- Acquiring resources for satisfying and satisfactory civic relationships
- Acquiring resources for satisfying and satisfactory economic relationships.

The mature personality comes to possess a plus quality, an ever-increasing wholeness, which we find hard to describe. Out of self-acceptance and self-understanding, satisfying relationships with others, an increasing understanding of life and greater insight into what things are of most worth for the people living it, and resources for adequacy in that living, this plus quality is created. We call it by several terms, such as "serenity," "poise," "integrity." We say the person has objectivity, the ability to see others in their relationships to one another and to herself without the self as the focus of attention. We say she has ability to weigh the evidence, to face the facts, the perspective to see what the facts mean, the integrity and resources to act in accordance with their meaning. We are not apt to number among our acquaintances any such persons, but we can undoubtedly think of those who are well on their road "in the process of becoming." This is the road we would have adolescent girls take.

### Recommended Readings

Counseling demands insight into personality development. Helpful resources in this regard are Plant, *Personality and the Cultural Pattern*, Chap. 4, The Structure of Personality, Chap. 6, Results of the Conflict between Personality Needs and Environmental Pressures, Chap. 7, Wholesome Personality and Its Development, and Chap. 8, Understanding Pupil Attitudes and

Behavior (202); Klein, *Mental Hygiene—the Psychology of Personal Adjustment* (143); Fenton, *Mental Hygiene in School Practice* (98); Deutsch, *The Psychology of Women* (83); Cole, *Attaining Maturity* (66); Dollard, *Frustration and Aggression* (89); Allport, *Personality*, Part II, The Development of Personality (6); Bos, *The Adolescent Personality* (39); Sutherland, *Color, Class and Personality* (236); Healy and Bronner, *New Light on Delinquency* (123); Horney, *Our Inner Conflicts* (130); Zachry, *Emotion and Conduct in Adolescence* (280).

Many of the references listed in the previous paragraph give particular attention to growth and development during adolescence. Other readings in this connection are *Adolescence, Forty-third Yearbook*, Chap. 1, Adolescence as a Period of Transition, Chaps. 2, 3, 4, describing physical changes during the period, and Chaps. 8 and 9, considering mental development (189); Scheinfeld, *Women and Men*, Chap. 5, Growing at Odds, and Chap. 10, Puberty: The Female (220). Consult also additional references on adolescents at the end of the next chapter.

An excellent and interesting statement of the field theory will be found in Burton, *The Guidance of Learning Activities*, pp. 150-156 (52). An account of the research on the relative influence of nature and nurture in growth is given in the *Thirty-ninth Yearbook* of the National Society for the Study of Education, *Intelligence: Its Nature and Nurture* (191). For studying biological and social factors in growth and their interaction see Scheinfeld, *You and Heredity* (219); Mead, *From the South Seas*, "Sex and Temperament in Three Primitive Societies," Chap. 17, The Standardization of Sex and Temperament (168); Gesell and Ilg, *Infant and Child in the Culture of Today* (109); Gesell, *Wolf Child and Human Child* (108); Cannon, *The Wisdom of the Body* (58) and *Bodily Changes in Pain, Hunger, Fear and Rage* (57); Hopkins, *Integration* (133); Dunbar, *Emotions and Bodily Changes* (90). See also the references at the end of Chap. 2 pertaining to the cultural determination of woman's role.



For the nature of learning read Burton, *The Guidance of Learning Activities*, Part I, Chap. 3, The Relation of Experience and Learning, and Chap. 5, The Nature of the Learner (52); Prescott, *Emotion and the Educative Process* (204); *Forty-first Yearbook* of the National Society for the Study of Education, *The Psychology of Learning*, particularly Chap. 5, by George Hartman, The Field Theory of Learning and Its Educational Consequences (190).

## PATTERN FOR CHAPTER FIVE

### *What It Means To Be an Adolescent Girl*

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Learning to Understand and Accept a New Self

Her Body as the Symbol of Her New Self

Establishing Relationships with Others on a New Basis

Winning Independence from Parents

The "Girl Friend"

The Triangle

The Group

The "Boy Friend"

Being in Love

Adult Relationships

Creating an Adult Value System

The Child's Values

The Adolescent Girl's Values

The Adult Woman's Values

Acquiring Knowledges, Skills, and Understandings for  
Adequacy in Adult Life

For What Should She Be Educated?

How Should She Be Educated?

## CHAPTER FIVE

### *WHAT IT MEANS TO BE AN ADOLESCENT GIRL*

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From time to time, some publication, organization, or individual has laid claim to the distinction of discovering the typical American girl. The candidates are invariably beautiful and radiate health and great confidence in themselves and their world. But those who know and understand adolescent girls are aware that there is no typical American girl. They know that girls are tall, short, slim, fat; have white, black, yellow, brown, and red skins; are gay, depressed, conscientious, irresponsible, confident, fearful, lovable, exasperating, by turns in varying degrees; that they are rich, poor, comfortably or marginally situated; that they are brilliant and talented, idiots, morons, and all gradations between; that confusion, unrest, uncertainty, inarticulateness, reserve, characterize them, but that so does brashness, foolhardiness, boasting, and self-conscious giggling.

Emotional stresses leading to ambivalent behavior are the rule rather than the exception, for the urge to achieve maturity, intensified as girls enter the adolescent period, is expressed in changing needs and interests, which often come in conflict with the ideas, affectional relationships, the security of childhood. The familiar has to be outgrown. New meanings, new and different relationships, a

new and different kind of security have to be developed.

Though adolescence is called "crossing the bridge," the "miduring" period, it is a period in its own right. Just as Rousseau helped educators to see that the child is not a small adult and thus set the stage for studying the child as a child with the needs and purposes peculiar to childhood, so today's research reveals that the adolescent must be seen as an adolescent, neither as child nor as adult. We must emphasize again, however, that growth to maturity is gradual. The embryo is completely protected; the baby is helpless, sheltered, self-absorbed; in early childhood the protectiveness of the environment begins to diminish and there are the beginnings of self-management; in later childhood comes increasing mastery over the physical environment with widening spheres of action; during adolescence the development from the helpless, protected, self-absorbed infant to the independence and adequacy of the adult is completed. Throughout, there is a persistent structuring of personality with changing needs, functions, feelings, capacities, and behavior.

Each age has its developmental tasks through which the individual moves on to the next stage. This might be put another way: there are certain developments characteristic of each age or stage of growth. If we think of the mature woman as attaining in ever-increasing degree the qualities or characteristics listed on page 142 of the previous chapter, then the developmental tasks of the adolescent girl become

Learning to understand and to accept a new self.

Achieving satisfying relationships with others on a new basis.

Creating an adult value system.

Acquiring knowledges, skills, and understandings for adequacy in adult life.

Since emotional disturbances lead to the confused and ambivalent behavior that parents and teachers find difficult to comprehend, we must try to understand how the girl *feels* about the changes taking place in her, and, in order to do so, we have to be able to see what needs are the directional forces, what goals are the motive power determining her behavior in interaction with her particular world. Her feelings, her emotions, are bound up in her successes and failures to meet her needs and thus structure her attitudes as a developing personality.

It is "normal" development that is being described, the feelings and needs of the normal adolescent girl, in an over-all view showing gradual progress toward grown-upness, but even in the case of the normal girl, with all that individual differences imply, the path is not often a straight road to maturity. The road is jagged with attempts to return to an earlier stage of development or to leap forward prematurely into a later one, and it curves out to one side or the other with attempts to move around instead of facing and solving the problems in growing up. With the abnormal, these regressions, aggressions, and detours have become habitual patterns of responding to situations. Guiding girls who show temporary disturbances in behavior is one thing, treating "sick personalities" is quite another and should only be undertaken by the expert in mental diseases. If counselors understand attack, withdrawal, and substituting behavior for what these patterns are—attempts toward need fulfillment when direct roads are barred—they can help to speed the normal girl on her way by aiding her to find more satisfying and/or more socially acceptable ways to meet her needs. They may help to prevent the development of truly abnormal behavior patterns with which it is extremely dangerous for the amateur mental hygienist to meddle.

Of course, there is no such person as *the* adolescent girl, a fact we pointed out at the opening of this chapter. Anything that is said in subsequent discussions should not be taken as an unwarranted generalization. If this may seem to be the case, let it be understood now that individual deviations from any described pattern of development are not only possible but very probable.

### Learning to Understand and to Accept a New Self

The girl's acceptance of herself is so inseparably tied up with her achievement of satisfying relationships with others, particularly with her age mates, and these two developmental tasks are so influenced by the system of values she is creating for herself through her relationships with others and by the resources for living she is acquiring, that the accomplishment of any one task has to be seen in the light of progress in achieving the other three. Only the impossibility of talking about everything at once justifies sequential consideration of the different aspects of reaching maturity.

The girl wants to grow up. The urge toward maturity is both biological and social, just as the influences blocking its attainment are found in the girl's personality and in her particular world. She normally looks forward eagerly, though with trepidation, to being an adult and she seeks those persons who will recognize her increasing claim to adult status. However, there are times when she would like to be a child; she looks, then, with longing, though with more and more relinquishment, at a familiar child-self. Sometimes childishness prevails, sometimes mature attitudes win, with an ever-increasing score in favor of adulthood.

## HER BODY AS THE SYMBOL OF HER NEW SELF

The striving to discard a child-self and to establish an adult one begins as the girl enters the prepubescent stage. She is usually ten to eleven years old, though she may be a year or so younger or older. As she moves through the early years of adolescence into the middle period, there are marked body changes accompanying the increased velocity of growth. New thoughts and feelings about her body, about herself, and about other people disturb her. She is inclined to be secretive about these new feelings as a prepubescent and very curious about the doings of older people, whose actions might explain to her what the body changes and the new feelings signify.

The changes in her body that indicate she is maturing sexually are often only sources of interest and curiosity to the younger adolescent. Sexual urges come later, usually during the middle period, and it is the pubescent girl who is more apt to feel perturbation and shame about her swelling breasts and widening hips, when a sense of guilt colors her new thoughts and feelings.

Sex is not considered an area of disturbance for the young child unless adult attitudes cause her to associate sex with secrecy, mysteries, and shame. As the child grows, sex then becomes a source of uneasy attention and at adolescence the girl who has come to think of it as "bad" may indicate her perturbation over the feelings and thoughts accompanying her new awareness of it by a slouching posture to conceal her breasts, by seeking the companionship of other girls when she really wants to explore her relationships with boys. Coupled with other factors in her life this may be the beginning of a rejection of herself as a woman. It may be a temporary aspect of her development and she may

move from curiosity and secrecy, through disturbance and shame, to understanding and acceptance, pride and assurance. Much depends upon her establishing satisfying relationships with her peers, particularly boys.

Interwoven among the thoughts and feelings arising out of the appearance of secondary sex characteristics are the attitudes regarding menstruation. The appearance of the menses or the expectation of menstruating bring responses indicated by "a surprise," "a nuisance," "a dirty thing," "a punishment," "a mystery," "this is it," "the curse," "why do I?" "why don't I?" "will I?" "to be uncomfortable," "to be unwell," "my sick time," "to be afraid," "the cramps," "the plague," "off the floor," "on the shelf," "forget it," "ignore it," "don't bother," "lady trouble." The conflicts between the desire to grow up, the reluctance to leave childhood, the resentment of the athletic girl, the guilt of the girl rejecting the idea of being a girl, the need to be normal, are all expressed in these phrases. It is easy to see how late development might be disturbing and how the early appearance of the cycle might be accompanied by resentment, particularly if the girl is going through the "tomboy" stage, commonly a phase of prepubescence.

In a study of one hundred women the following mental and emotional symptoms were found to accompany menstruation:

	Per Cent
Feelings of well-being	15
Feelings of anxiety	21
Extra activity	34
Emotional or crying spells	25
Let-down or depressed	49
Increased irritability	59

Half the group were informed before onset of menses by mothers. A small proportion, less than a tenth, heard from



doctors, nurses, or teachers. About the same number were uninformed before onset and the rest picked up the information from other children or in unknown ways. About one-sixth were pleased at the onset, practically all of them giving the reason that they felt grown up. About one-fourth of the group report that they were bothered or angry at the onset. A very few, about a twentieth, were actually frightened. Nearly a fourth reported indifference. The others give indefinite reports. A few changed their original attitudes and in the end 83 per cent of the group report that they are now reconciled and able to accept the situation. About half the group were told to limit strenuous activity during the period. About one-fourth were told to take no baths and a slightly lower number were warned against swimming. Between one-fourth and one-third carry on less than average activity. About two-thirds or more carry on average activity. Three or four more than usual. Slightly fewer than one-sixth of the group report they feel better if quieter during periods, while about a fourth feel better if active.<sup>1</sup>

One hundred cases are not enough to generalize about attitudes surrounding menstruation. We cannot say on the bases of these findings that another hundred women would show the same pattern of attitudes. But we do know from other studies and from the testimony of counselors that we can expect to find in any group a varying percentage with attitudes of rejection, anxiety, disability, and fear. We shall return to the subject of attitudes regarding menstruation later in discussing social factors influencing the adolescent girl.

To a great many adolescents sex represents a danger. It is untrod ground; it represents situations in which their own adequacy will be tested. If feelings of insecurity prevail at the onset of menstruation the physiological event is seen

<sup>1</sup> A. Louise Brush, "Attitudes, Emotional and Physical Symptoms Commonly Associated with Menstruation in 100 Women," pp. 299-300 (49).

as a definite threat. Psychological defenses are raised against it. Excessive cleanliness, depression, anxiety, susceptibility to fatigue, and secrecy are evidences of emotional disturbances.

So interrelated are all aspects of responding that many girls express their negative feelings about menstruation and about being women through experiencing physical pain during their periods. Pain and discomfort sometimes become subtle justifications for resentment and rejection. It is difficult to know, however, if this is actually occurring. Physiological malfunctioning is a fact in many instances, in some few cases due to abnormalities in structure or functioning, in many more cases due to poor health habits—lack of exercise, faulty diet leading to malnutrition or constipation and congestion, poor posture, and the like. Cultural attitudes are a part of experiencing difficulty during menstrual periods, usually through the mother's telling the girl that menstruation is a burden, a sickness, but that it has to be endured. The girl's total personality has to be considered in advising her. It is neither wise to ignore the pain, disability, and discomfort and suggest to the girl that she just thinks them up, nor to ignore the mental and emotional factors and perhaps aid her indirectly to justify having greater difficulty.

Florence S.— came into her counselor's office in midmorning and asked permission to leave school for home. The counselor, who had just had the girl assigned her as an advisee, asked what the trouble was and Florence said she expected to menstruate and her mother wanted her always to stay in bed the first day, since she had so much trouble.

"Do you feel ill now, Florence?"

"No, but I'd better go home before I do."

The counselor granted the request, later investigated, and found that Florence was absent one or two days monthly because of menstrual trouble, found from the girl's physician that there was "nothing the girl would not get over as she grew older."

Florence was absent the next day and came the following day to present her excuse. The counselor talked further with her, found that the physician had said she would probably outgrow the trouble, also found that he talked more to the mother than to Florence.

Later the counselor interviewed Florence's mother, who was grateful for the interest being taken in her daughter. The mother told after some hesitancy that the physician had said that "you are the cause of Florence's trouble." "But I can't believe that, Miss X—. I suffered the same way when I was a girl. I haven't had any trouble since the children came, but I can remember and sympathize with Florence."

The counselor tried to get the mother to see that she had set the pattern for Florence's attitudes toward her menstrual period and what a disability it was to a girl to be unnecessarily incapacitated, but without much success. She did get the mother to say she would talk the matter over again with her physician and listen carefully to what he was really saying.

We have come some distance in viewing menstruation as a part of the normal functioning of the body since the days when bathing during a period was universally considered to be harmful, but there are still many taboos and fetishes to impede the girl's gaining this conception of it. In addition, the attitudes that lead her to see herself as a member of an inferior group cause her to reject this overt sign of her inferiority.

The asymmetrical character of growth is a source of disturbance for many girls. Each one has a skeletal age, a height age, a muscle age, each aspect having its own rhythmic pattern of development. She worries about "my big feet," "my prominent breasts," "my bony knees," "my wide hips," "I'm going to be too tall," "too short," "too dumpy," "too fat," "too thin," "I look like a little girl," "will I ever grow up?" She does not usually have the trouble boys do in managing arms and legs, but she does go through an awkward period as her compact child body changes into a different one. Perhaps she shoots up suddenly to tower above her classmates

and she wonders where the stopping place is, if any. Perhaps there is an increase in body depth and breadth with little observable increment in height, and horrible prospects of having big hips or being dumpy and fat disturb her. She may be short-waisted and long-legged and feel embarrassed over her "queerness." Maybe she fusses and frets over pimples, which mar her looks and persist in spite of her steaming and cold-cream applications. Maybe it is her hair in which her disturbance is centered; it won't curl or it curls too much or it is too limp or it will not "stay put."

In one study<sup>2</sup> of eighty-three girls there were thirty-eight who gave evidence of being disturbed by their physical characteristics. The causes of disturbances were as follows:

	Number of Girls
Tallness	7
Fatness	7
Facial features	5
General physical appearance	5
Tallness and heaviness	3
Smallness and heaviness	3
Eyeglasses and strabismus	2
Thinness and small breasts	2
Late development	2
Acne	1
Hair	1
Tallness and thinness	1
Big legs	1
One short arm	1
Scar on face	1
Brace on back	1

<sup>2</sup> Herbert R. Stolz and Lois Meek Stolz, "Adolescent Problems Related to Somatic Variations," p. 86 (189).

Some of the manifestations are temporary in nature and the disturbances may disappear with their causes. Others are physical disabilities the girl may have to learn to accept as part of herself—wearing glasses, for example. Still others may be imagined disabilities—hair or a small scar on the face—but these can cause a girl great concern, especially when added to other feelings of inadequacy and insecurity. In some instances, girls can be spared serious disturbance over these physical manifestations by understanding help that reaches the girl before, not after, the disturbed behavior. There is evidence that such was probably the case with Louise P—.

Louise had always been the largest child in any class of girls and boys, but apparently this did not bother her, for she was good at games, played well with the other children, and did well enough in her schoolwork. At thirteen she was 5 feet 4 and weighed 152 pounds. Between thirteen and fourteen she gained little in height but continued to put on weight. Her ninth-grade teachers reported: "Louise eats candy continuously," "The other pupils do not associate with Louise and some of the boys poke fun at her," "Louise seems boy crazy, acts very silly, simpering and giggling when they are around," "Jack F— and Bob H— tease her cruelly about her size and she laughs loudly with them at herself," "Louise has average intelligence, I am told, but it is hard to believe it from her classwork."

When Louise was about fourteen, she was brought into the ninth-grade adviser's office by the principal of a neighboring elementary school, who charged that the girl had been frequenting this school's playground and that "her conduct with the younger boys is very undesirable." Louise said, "We just 'rassed' and had fun." She promised not to go to the playground any more.

Shortly after this incident, her school attendance became very poor, her behavior when in school changed—she was very subdued, though she paid less attention to what was going on in the classroom than before.

An investigation revealed Louise's absences were due to "illness," probably assumed, or were trancies. Her obesity was found to be due

to glandular disturbances plus a faulty diet and the continuous eating of candy.

Girls like Louise, who have a real disability calling for specific correction, are outnumbered by girls who have need only of reassurance that their growth is normal. Giving them information about the lack of uniformity in their growth processes and about individual differences helps to bring this reassurance, but its real roots are frequently in being liked and accepted, by boys and girls particularly, but by adults as well who can be counted upon as friends.

Adolescent girls show their attitudes toward their bodies in many ways. The beautiful girl with a lovely body may think of it as her only asset for gaining her ends, use it "to get by," to cover her failure to develop mentally and emotionally. This girl stores up bitterness and futility for her later years, she frequently remains a child in woman form. The girl with an unattractive body shows, too, how she regards it. We have seen how fatness, tallness, and so on, become centers of disturbance. This is not always the case. Sometimes a girl learns to make the most of what she has and to use her body effectively; the fact that she does not have perfect proportions or there is a mole on her cheek gives her no great concern. Everybody loves her so why should she care and she does not care. She feels secure in self because of the regard of others. Girls with real or fancied deviations from what they regard as "normal" develop attitudes toward their bodies at adolescence according to the ways they think others view them. To be "peculiar," to be "funny," to be "queer," to be "different," in others' eyes brings self-rejection. Rejection shows in daydreaming about a glamorous self, in using "illness" to explain an unattractive appearance, in feelings of inferiority shown in aggressive acts or in withdrawing from attempts to make friends.

It is impossible to exaggerate the importance to the adolescent's present and future satisfying living of acceptance of her physical self and the functions she has by virtue of it. Without this acceptance the attaining of the personality of a mature woman is in jeopardy. Acceptance is intimately tied up with the sexual drives, which alarm and intrigue the girl at one and the same time; it is interrelated with emotional growth, causing her thinking and doing to encompass wider areas, creating her concern with the meanings of things; it is influenced by her successes and failures in her relationships with her peers, especially with boys; it is fostered or blocked by cultural attitudes toward women; very basically, acceptance of her physical feminine self is determined by her childhood relationships to her father and mother and siblings and their relationships to one another in the family group. Parent-child relationships are discussed in Chapter Eight, *Girls and Their Parents*.

As a people we have been freeing ourselves of puritanical views about the body. We no longer tend strongly to regard it as something evil, as something to be denied, but there seems to be danger of swinging too far in the opposite direction, of putting too much emphasis on physical pleasures. Both of these cultural patterns have repercussions in their effects upon adolescents, who are striving to understand and accept the meanings of their changing bodies for their living. The Greek ideals of balance and of the unity of mind and body are too rarely, as yet, a part of adolescent experiencing in their associations with adults in our culture.

The body is the symbol of the self. It is the medium for expression of the personality. Through body movement we communicate to others our joys and sorrows, our aversions and our acceptances, our religious beliefs, our loves and hates and fears. Through it we say to others what we are.

The feeling tone that accompanies effective, skillful, uninhibited yet balanced and controlled body movement has no counterpart for increasing the joy in simply being alive. It heightens the awareness of other living things along with giving the sense of dynamic selfhood. This is not the cult of the body beautiful, the excessive grooming, and the indulgence in physical pleasures of the Hollywood type. It arises out of respect for, and prideful acceptance and use of, the body as the instrument for living.

### Establishing Relationships with Others on a New Basis

The body of a girl may be nearing maturity, but in ways of behaving she may still be a child. Psychological changes, not always synchronized with physical growth yet usually concomitant with it, have to take place for the girl to develop an independent, separate, and adult self.

#### WINNING INDEPENDENCE FROM PARENTS

The child identifies herself with her parents, with her mother particularly. Her early conceptions of what a woman-person is like are centered in her mother, who becomes her model or ideal. Another adult—the father, an aunt—may occupy this place, but most frequently the girl's identification is with the mother.

Let us consider the happy child, who feels secure in her parents' love, accepts their protectiveness and her own dependency upon them, takes these for granted as part of a very satisfactory world. This child goes through her early years learning by imitation and example, by admonition and encouragement, through love given and received, the mores and customs of her parents, the things they believe it is important to do and not to do.



Then this child goes to school and to Sunday school, and soon she joins the Bluebirds or the Brownies. She makes new friends—the boys and girls in her block, her school-mates, fellow club members. She accepts the ways of these new associates, but mother and father, who are still all-powerful, all-knowing, beloved, overestimated beings, are—in the main, if decreasingly—depended upon to help her sort out the “good” from the “bad,” and she tends to rest content in their wisdom and love, confident in their judgments.

Then something happens that changes this girl's attitudes toward her parents, disrupts her child-learned behavior patterns, breaks down her habitual responses, and brings into existence new ways of behaving, which may perplex and grieve her parents and even confuse the girl herself. We have to ask what goes on within the girl that, with seeming abruptness, she turns away emphatically from her parents, especially her mother, rebels against their authority, which she formerly accepted, and seeks to be free from her dependency upon them, from their protectiveness, even from their guidance.

The girl is abandoning her earlier identity with her mother. She is seeking a separate self. She has to achieve this separateness or remain a child. She is forced to reject her mother as an ideal as the first step toward establishing an independent self. The dependency of childhood is associated with her parents. She has to get free and, as her urgency to do so increases, she begins to underestimate her mother and father, she becomes critical of them—of their looks, their actions, their friends, their treatment of her. Frequently and oddly enough, when the girl first feels this new urge toward selfhood, she shows a reversion to earlier childhood that may further confound her parents and give her a sense of guilt. She becomes sloppy and dirty, unless her mother resumes

responsibility for her appearance, which the girl is apt to combat. She becomes greedy, restless, unstable, sulks, weeps, lies, brags, takes the same means a little child uses when faced by forces too strong for him. This reversion to behavior of an earlier stage of development is a temporary detour on the road to adulthood. The girl is afraid to abandon her child self for one she does not know, and she may take this means to avoid growing up.

The fear of leaving the security of childhood behind and of not being adequate in a new role is shown in other ways. No longer being able to accept her mother as an ideal, yet unable to stand alone, she substitutes someone else, a teacher, a family friend, a relative, an older sister, the sister's friend, an older schoolmate. The new ideal may be the opposite or the duplicate of her mother. There are some girls who do not make this substitution. This may mean that they continue to be childlike in their dependency upon the mother and never win through to the independence of adulthood, on the other hand, it may mean a girl has taken a straight road leading to maturity. It is easy to see that much depends upon whether the mother is herself a grown-up person and recognizes her daughter's need for independence or whether by reasons of her own insecurities she is driven to dominate and control her daughter's life, robbing the girl of the maturity she might have attained. Even when the mother is fully cognizant of the girl's need to establish her independence and limits herself to trying to help her daughter, the girl will frequently reject the parent. The urge, the need to be a separate person, is too strong.

Later, the girl has to free herself from the person or series of persons she has substituted for her mother as the ideal. Instead of someone she knows she may seize upon the heroine of a book, a movie star, or some eminent individual she

has never seen or seen only at a distance as her model. At the same time, her relationships to the opposite sex begin to loom large in her thoughts and feelings and she has another world to conquer.

The feelings of the girl as she accomplishes this psychological weaning from her parents and moves toward defining her own self lead to behavior that an understanding adult can recognize as testimony to problems she is facing. There is the new feeling of insecurity—she has lost her childhood place and not yet found her new one. There is the feeling of guilt—she has turned away from the mother she loves yet is compelled to reject; she remembers all the care and love she has received. There is the unconscious desire to remain a child—a longing for her childishness, which she tries to return to in ways already described. There are new feelings about the world she lives in—she has moved from the child world of fantasy where she said, “I am like that,” to a more realistic outlook. She is now saying, “I would like to be like that,” and the “that” has real content. She makes definite efforts to be like that. She still pretends that she is Dorothy Lamour or Sonja Henie or the heroine of a novel, but she knows she is pretending.

When girls, and boys as well, reach adolescence, parents have to be prepared “to let their children go” and it is hard to do. If adolescents were consistent in their behavior it would be easier, but when a girl or boy acts in mature fashion at one time and childlike at another, parents are afraid for them. Parental reluctance to accede to and to help their adolescent children gain independence from them is considered further in Chapter Eight.

The girl will show her need to get free of parental protectiveness, dominance, and authority by attack, withdrawal, and substituting behavior. She may become a disturber of

the peace in the classroom, become irregular in attendance and disinterested in her school activities as ways of expressing the protest, resentment, and rebellion she cannot express directly at home because of love or fear of her parents. But any emotional strains of this type will be manifested in the home and school both. She may burst into tears at the slightest provocation, become "ill," feel and say she is "all alone," "no one understands," "no one really cares," "I must be an adopted child." She may retire into a reserve that her parents cannot penetrate. This withdrawal may or may not be extended to adults in the school. The girl may fix upon the home and family of a friend, in her devaluation of her own, as the "perfect home," "the wonderful family," "Mary's mother is simply grand," "Mary's home is 'solid,'" "we have the most fun at Mary's." The understanding parent is one who sees this devaluation of themselves and the home as part of the girl's efforts to gain independent selfhood. This parent also evaluates the home for elements that may actually be blocking the girl's efforts.

Dolly S—, a pretty sixteen-year-old blonde, who received marks of D and F at the first report-card period, told her adviser she could not put her mind on her work because of trouble at home. After talking over her difficulties, Dolly wrote down a list of them for her adviser:

1. Nagging at me
2. Lack of privacy.
3. My grandmother interferes, she does not like noise and doesn't want me to have my friends come to see me
4. They don't trust me, I can never go anywhere at night unless some relative goes with me.
5. Lack of money to do what I want with.

After talking with the parents and Dolly separately and together the adviser felt the situation would be changed. The father and mother were much concerned; they did not realize they were being overprotective or see the role the grandmother was playing in the girl's life.

The positive element in the situation was the parents' love for Dolly and her love for them, which led to immediate arrangements for more privacy for the girl, to giving her a regular allowance and attention to the other causes of her disturbed behavior.

If the home had been one in which this mutual affection was not given and received, there could have been no such optimistic prediction of solution. Rejection by one or both parents bears bitter fruit, particularly at adolescence. The girl enters the period when she must redefine her relationships with others, feeling insecure, fearful of testing herself out in new situations.

Grace G—'s father was an attorney with a reputation for having a brilliant mind and for achievement in his field. Her mother was a "social leader," blond, beautifully dressed always, of whom the father said frankly, "She's a nit-wit, but she knows her way around." Grace inherited her father's looks—mouse-colored hair, small eyes, and a prominent nose—and her mother's brains. From early childhood she had been left to the care of nurses, servants, then of specialists in tennis, horseback riding, dancing, or whatever Grace desired. The trouble was the girl desired nothing, was successful at nothing. She spent long hours simply sitting and gazing out a window. Her father said, "I don't understand her, I can't talk to her, she doesn't make sense." At high school Grace was a plain girl, tastefully dressed, without friends, shy, with nothing to say in class or to her counselor and teachers. The only remarks of hers recorded were: "I go to the movies" and "I will take Girls' Glee—perhaps my father will come to hear us sing."

Grace had withdrawn from her environment to such an extent that it was soon realized by teachers and counselors that they could not help her, that the services of an expert mental hygienist who could influence her parents as well were required. No one could predict whether therapeutic measures would be too late or not. Perhaps her withdrawal had gone unheeded too long. The quiet child gives no

trouble, whereas aggressive behavior is not easily ignored.

When a girl takes her first steps to win independence, childhood experiences and the attitudes of parents are crucial factors in the gaining of self-understanding and self-acceptance. Though not the only important factors by far, they are basic to her success or failure, because they enter into and help shape the relationships she establishes with her peers.

The need to belong, bringing with its satisfaction a feeling of "belongingness," is a deep, pervasive, and persistent need of the human being. Fulfillment is found through relationships with other human beings. Places and things become symbols of these relationships—"the scenes of my childhood," "this is my own, my native land," "my home town." Belonging has both social and personal aspects, expressed in the term "personal-social relationships," which can be thought of as the consolidation of the phrases, "person-to-person" and "person-in-a-group" relationships. In other words, we have need to belong intimately to a few persons in the sense that strong affection or love, concern for and care of the other, is given and taken. We have also a need to be liked, welcomed, accepted for what we are and for what we can do, in a wider circle of relationships, which is made up of the social, civic, and economic groups with which we are associated.

The changing patterns of relationships with others during adolescence become meaningful as we understand that the girl is striving to meet her need to belong and that she has to do this at the same time she is trying to meet another basic need—the need to establish an independent woman-self. To be successful, she has to establish relationships with others that sustain and support the new individual self. Those relationships which threaten it have to be discarded.

This is the key to the adolescent's rejection of adults, particularly of parents. It is also the key to her selecting one or more adults, preferably not associated with childhood dependence, as the model or ideal by which to define herself. Because of her ambivalent relationships with adults, those with her age group take on primary importance and she must satisfy her need to belong through girl-girl and girl-boy relationships. In addition, as an important part of becoming this independent self, the girl must define herself as a woman. The relationships with the opposite sex become of great import to her acceptance of herself as a girl.

Recognizing what relationships are characteristic of different stages of development gives insight into what is normal for a given stage, what is regressive, and what is premature. Since each girl is different, there are no age boundaries for the different patterns. It is hard to say when one is abandoned and another takes its place. There is co-existence of different relationships and overlapping; there is merging of one into another. In the main, however, it is possible to identify certain ones as characteristic of the early, middle, and late years of adolescence. These are relationships of primary importance to the girl. It will be helpful to consult the accompanying chart as they are discussed.

#### THE "GIRL FRIEND"

When eight-year-old Jimmie and his friends get under foot on a rainy day and mother says, "Why don't you play store with the girls?" the boys will probably act on the suggestion and the girls will welcome them, not with so much enthusiasm as they would other girls, however. A couple of years later, with the ten- to twelve-year-olds, it is a different matter. Then boys actively scorn girls and girls' activities,

while the girls look upon boys as strange, unmannerly creatures not worth bothering about. Boys are likely to disrupt girls' play out of excess energy or concealed curiosity and girls to reciprocate in kind.

The girl of this age, usually entering the prepubescent period, likes best to be in a group of girls, and this is most satisfying when she is with her "girl friend" playing a team game, going to a girls' party, studying in the library or classroom, swimming and hiking at summer camp. This girl is drawing away from her parents and the girl friend reinforces a fledgling self. The two have "secrets" that they share, about the functioning and developing of their bodies, about having babies, about adults and their affairs. The two often dress alike, act alike, consult each other before saying yes or no when asked to do something. They want to do everything together and they manage to be together so much that others do not think of one girl without thinking of the other.
















Some girls form a series of such friendships; others stick to one throughout adolescence and keep the friendship through life, though it undergoes significant changes. Later, it has to be reestablished on an adult basis. Some girls simply outgrow such friendships and drop them. Sometimes they are broken up by change of school or by death.

One girl may be entirely dominated by her chum or be the dominating partner herself. This becomes a source of concern to parents and teachers if the active girl leads the other into trouble. The dominant partner may put the responsibility for disapproved acts on the weaker. Even when the friendship is a give-and-take one, adults have observed that "what the one doesn't think of the other does."

When the girl quarrels with her friend or the friendship is broken up in some other way, she may be upset only temporarily and soon seek another girl as her chum. If the break



# ADOLESCENT GIRLS' RELATIONSHIPS WITH OTHERS

<p>Early period Ten to twelve years</p>	<p>Boys and girls are antagonistic toward one another</p> 	<p>The girl friend</p> 	<p>Adults are objects of curiosity</p> 
<p>Middle period (first half) Twelve to fourteen years</p>	<p>Girls Interested in boys Boys not yet interested in girls</p> 	<p>The triangle</p> 	<p>Adults as ideals</p> 
<p>Middle period (second half) Fourteen to sixteen years</p>	<p>Boys and girls in groups. Some couples formed</p> 	<p>Girls' groups of earlier years continue</p> 	<p>"Crushes"</p> 
<p>Later period Sixteen to twenty one years</p>	<p>"The boy friend" "Dating" "Going steady"</p> 	<p>Girls' groups continued</p> 	<p>Adult friends</p> 
<p>Maturity</p>	<p>Coequal relationships with adults</p>		
	<p>Men and women friends</p> 	<p>Parents</p> 	<p>Husband and wife</p> 

comes at a time when she has no other sustaining relationship or she doubts her ability to make another friend, it can cause deep disturbance. Then she may rush prematurely into relationships with the opposite sex, she may regress to the parent-child one, or she may withdraw and never succeed in going on to later satisfying relationships.

Vicky T— and Linda R— were inseparable. They were both small, blond, childlike. Older boys and girls called them “cute kids.” Sometimes Vicky would take the lead in deciding for the pair, sometimes it would be Linda. They were busier than bees being handmaidens to important seniors or teachers’ helpers. They made the freshman basketball team and joined the Girl Reserves. They were interested in their schoolwork and did consistently well in it.

Then Linda’s family moved to another town. Vicky’s school marks dropped. She no longer sought the role of helper and did not go out for a sport in the spring. At the senior dance at the close of the year, Vicky appeared, to the surprise of teachers and some of the older girls, complete in formal gown, upsweep hair-do, and gardenias, in the company of one of the most popular among the senior boys. One senior girl said to another, “Vicky looks bored. I guess she isn’t having a very good time.” The other said, “Oh, that’s put on. She looks like my little sister all dressed up in mother’s clothes. I’ll bet she’s scared stiff.”

#### THE TRIANGLE

Very often the friendship of two girls is characterized by mutual regard for a third person, who becomes, sometimes consciously, sometimes unconsciously, a member of a triangular relationship. This third person may be a teacher or an older girl, someone who serves as an ideal for both girls in place of their mothers. These triangles break up when the girls lose their strong need in maturing for an adult ideal or one of them seeks another as the ideal.

Sometimes it is a boy who is the object of interest and distant admiration of the two girls. In this triangle and in

the one previously described the girls do a great deal of pretending about their adventures with the third member. These relationships do not have the same intense quality as the "crush" of later years. Sexual feeling plays very little part.

One girl may mature more rapidly than the other; then this girl stops pretending and makes real efforts to attract boys and to be attractive to them. In her desire to retain her friend the more immature girl will admit to a triangular friendship the current object of the other girl's interest. These triangles also break up as the second girl matures and ceases to find the relationship satisfactory.

#### THE GROUP

There is great solidarity against adults among adolescents. In their insecurity the boys and girls want to be with those who are similar to themselves, in status, in thinking, in resources. Those most like the adolescent girl are other girls in the same stage of development as she is. The age-sex group meets her needs for social companionship in the earlier years of adolescence. During these years she is a "joiner" and ardent participant in girls' organizations and club groups, and she and her girl friend are frequently members of smaller informal groups.

During the middle years of adolescence, when she becomes actively interested in boys and the boys, a year or two older, begin to seek the companionship of girls, the girl seeks opportunities in mixed groups for exploring relationships with the opposite sex. In such groups she can test her adequacy with the support of others of her own kind, who have similar doubts about their abilities to be successful with boys. Girls then have a tendency to drop their affiliations with larger, more formal girls' group, and the smaller, more in-

formal ones, though these persist, do not have the importance they once had. If the girl is being successful in mixed groups in being accepted by boys, girls' groups serve her principally as a means of talking over with other girls their mutual problems concerning boys—appearance, dating, behavior on a date, and the like. Most of the girl's energies are focused on the activities of mixed groups, which may be formed on the basis of some common interest, more or less of serious import, but whose purposes are primarily social. At parties, skating, picnics, hikes, the girl is part of a shifting pattern of relationships within the group of boys and girls. In the group, having things to do together and to talk about, the girl, in a way less demanding than a person-to-person relationship, gets answers to her questionings, "Will boys pay any attention to me?" "Will they like me?" "Will I know what to say?" "How can I be attractive to boys?" and later, with more discrimination, "What kind of boys do I like best to be with?"

It has already been noted how the girl's need for reassurance that she is normal arises out of her great concern to be like others whose acceptance of her she desires and requires. This concern is not centered only in her developing body, but includes the need to conform to the way her age-group dresses, talks, and behaves. She wants to dress like the other girls, know the same idioms and slang as the other boys and girls, sing the same popular songs, do what they do, go where they go. She will conform at the expense of submerging interests and forms of expression that will ultimately be very meaningful to her, but she is moving thereby one more step toward adulthood even though the conformity gives rise to a sense of guilt and conflicts within the girl when age-group and parental ideas about what is and is not done are at variance. Her parents' standards are unaccept-

able. She has not yet an adult value system of her own from which to derive standards for this new self. Those of her peers fill the breach at the same time that her conformity helps her to be acceptable to the groups she aspires to enter. The adolescent is afraid of differences; they represent, again, the unknown; they are threats to security. It is a part of growing up to accept and understand other and different selves through the establishment of self-assurance and self-understanding.

It is during puberty that the increased sexual drives accompanying maturity lead the girl to seek the opportunities to be with boys afforded by mixed groups. These drives also make it difficult for her to establish satisfying relationships with boys. Sex so colors her thinking about them that she has to have experience in being with them, working and playing with them in this new and significant relationship, to learn that the bases are companionship and friendliness, now more interesting, more venturesome, and more exciting than the companionship and friendliness of girls. Some girls, with this discovery, reverse the attitudes of prepubescence and become antagonistic to other girls or consider them not worth any time or thought. Yet most girls who are successfully establishing their relationships with boys continue to like to be with girls and participate in the activities of girls' groups. One may well look for some insecurity in the girl who does not consider other girls as friends and companions.

#### THE "BOY FRIEND"

Within a mixed group, the girl will find a boy, perhaps a succession of boys, whom she likes particularly to be with, and, if she is liked in return, they will go as a couple, usually with another couple, to group affairs. By gradual steps the

girl thus moves to the place where she acquires "a boy friend," then "the boy friend." She reaches the stage of going out in couples, of "dating," of "going steady," and these relationships continue in varying patterns into and during late adolescence.

Each girl moves at her own rate and in her way through the sequence of relationships with boys and girls. With failure she retreats temporarily to a relationship in which she has had success. With repeated failures she may retreat entirely or for a period of years. The earlier maturing of the girl may cause her to receive a rebuff in her initial advances to boys, if they are her own age but not yet interested in girls, which may retard or permanently block her further efforts to be accepted by boys. Another type of retreat is that of the girl who in prepuberty was successful with boys because of her ability to play their games. Later, this "tomboy," finding herself unable to win acceptance from boys at her new level of maturity, will often remain in the tomboy stage and seek the companionship of younger boys, those in the age group with which she was formerly successful. In some cases, this retreat may continue for several years, with the differences between her age and that of the boys she seeks becoming greater. Eventually such a girl is faced with the choice of trying again to win acceptance with the opposite sex on a mature level or of permanently rejecting her woman's role.

Many, not all, girls for whom athletics or intellectual pursuits are of vital and primary importance in the middle and late periods of adolescence are substituting these things as ways of making up for failures in being successful with boys. This may be a means of tiding the girl over until she is more ready, feels more secure in her new self, and again

returns to the problem of accepting and being accepted by the opposite sex.

She may, however, never seek again this road to maturity. She may return to her parents and remain a child; she may attempt to play the boy's role with girls. She may become aggressively determined to gain her independence from the opposite sex, much as she struggled to be free of her parents. The elements are different in the two situations, however. The earlier aggression assists her to grow up, the second one means she may never reach her full stature as a woman, and, in that case, she will be in the ranks of those of her sex for whom one-half of the world are enemies. This is the natural view of the prepubescent girl but a sign of immaturity in the adult woman. At the time when the girl is trying to establish her relationships with boys, her father plays an important role. If he admires her and respects her and loves her, he has a positive influence; if he is critical, overbearing, or disinterested, his influence is negative and frequently increases the girl's difficulties.

It is not possible in this context to exemplify the many learnings that take place, the actions and interactions in a group of boys and girls. To show the changes, an analysis has to extend over a period of time and an account of the happenings loses significance when compressed into a brief statement. The observations and conclusions from such analyses have been incorporated in this discussion. References to some of these studies will be found among the recommended readings for this chapter. We add here only descriptions of two girls meeting the problem of heterosexual adjustment.

Teachers consistently rated Glenda D— as outstanding in scholarship, in leadership, in athletics, in self-management, through her years in senior high school, but Glenda was graduated at seventeen a very

unhappy girl. During the three years in the school she had changed imperceptibly from a little girl, happy in her position of leadership among other girls and in her parents' and teachers' praise of her progress in school, to as near the replica of a boy as she could achieve. She wore boy's clothes—caps, sweaters, and shirts—with dark tailored skirts, wore her hair short and straight. She preferred and asked to be called Glen.

Her girl friend when she entered the school was Lucille M—, a girl much prettier than Glenda, whom the second dominated throughout their sophomore year.

When Lucille reached the stage where she was interested in boys, she found they were attracted by her. A series of triangle friendships followed, with Glenda trying to retain Lucille as a close friend by admitting the boy of the moment as a third party. These relationships were accompanied by some quarreling between the girls over occasional failures of Lucille to meet Glenda's demands on her time, until Glenda realized during the junior year that, in spite of her associations with boys in connection with Lucille and on student committees, she was not accepted by them. She concluded that they were afraid of her, of her efficiency, that they resented her initiative and organizing ability.

The changes in her appearance then became more pronounced and stormy emotional scenes with Lucille followed. During the summer both girls worked at a downtown shop and at the opening of their senior year Lucille told her counselor how she would make dates with boys for lunch or after work and Glenda would appear and "be nasty to them," demand that Lucille come with her, and break into tears if Lucille did not comply.

During their senior year Glenda still tried, but not so valiantly, to hold Lucille. Glenda was made vice-president of the senior class, held other positions in student affairs. She focused on these activities and on her schoolwork, was ranked as a "brilliant" student. Lucille announced her engagement just before school closed. Glenda went on to college.

Glenda's way of adjusting to her failure with boys was aggressive. This trying to play the boy's part with girls and/or striving for success in other ways are very common



forms of aggressive behavior in the efforts of girls to make heterosexual adjustments. There is one other to be noted. It is seen in the girl who becomes promiscuous in her sex relations as a way of establishing her success with boys. The behavior of such girls is less often due to sexual drives than to insecurity and fear that they will otherwise be "wall-flowers," be "left hanging," not be sought by boys. Of course, the configuration of causes entering into this insecurity and fear, leading the girl to this form of aggressive behavior, is complex, far-reaching, and different in each case.

Some girls, in their failure to establish satisfying heterosexual relationships, will show some form of withdrawal behavior. Such is the case of Harriet L—, who also used substitution to compensate for her lack of success.

Harriet L— came to college on a scholarship, having made a brilliant record in high school. She told her adviser with great finality on registration day that she wanted to be a psychology major. She insisted that all of her courses be suitable to that end and was not interested in any course that might contribute to her general cultural development.

Harriet was a slender, rather pinched-looking blonde, about 5 feet 3 inches tall, narrow face, not pretty but with a pensive appeal about her. All her actions and conversations were overhung with a profound earnestness.

In college Harriet made an outstanding academic record and was elected to Phi Beta Kappa in her junior year. Her high scholastic achievements lessened the concern of all for the fact that she made no friends in college and refused opportunities to meet men at campus affairs.

Her psychology professor invited Harriet to be a reader for the freshman sections during the senior year. This offer came at the end of the spring term of her junior year, when Harriet was very fatigued. The girl broke into tears and poured out to her favorite professor, who was a woman, the long story of her many defeats in other rela-

nionships, as a way of showing how much the recognition in the offer meant to her.

The anecdotal record sent in for Harriet's folder by her psychology professor, who was also her major adviser, noted briefly: June 2—in conference with Harriet L—, concerning her work as a reader in the psychology department next year—she discussed in some detail the reasons for her failures to make friends, particularly with boys. She feels that they are based in the fact that her father and mother were divorced when she was quite young—her mother's continued warnings against men—tales of her father's erratic behavior with women—these made Harriet feel she had an "hereditary taint" and caused her to pour over psychology books in high school and to select psychology as a major in college. In junior high school she was particularly fond of a boy who paid no attention to her and eventually began to go with Ellen, her only girl friend at the time. She had another defeat in senior high school. This lack of success with boys reinforced Harriet's feelings that there was something the matter with her and she gave up trying to make friends with either boys or girls, turning her full attention to academic work.

Considering such girls as Glenda and Harriet makes it seem more desirable for a girl to be "boy crazy" in an overt, unsubtle way in her first gropings toward heterosexual adjustment, though this may also indicate insecurity and lack of success with boys.

#### BEING IN LOVE

Maturing is accompanied by increased needs to give and to receive love. The expression and satisfaction of these needs go through several typical phases as the girl moves through the different stages of adolescence. The search of the prepubescent for a mother substitute and her selection of an adult as an ideal do not have the same emotional intensity as the "crush" of later adolescence. With pubescence the need to love takes on a different aspect, because of sexual feelings accompanying physiological maturing. The feelings

demand outlets. For a time the need to love is more urgent than the need to be loved. The girl is subject to recurrent infatuations and daydreams about romantic adventures and may select a remote person as the object of her intense devotion. She is apt to develop "crushes" on teachers, on other adults, on boys and girls. Little children and pets serve as objects upon which she can lavish the affection she craves to expend. She may pour this need to give of herself into some great cause, a crusade against the evil of the world.

At this stage a girl may want the overt signs of being loved, a boy who is her special beau, as proof to others and herself of her grown-upness. But loving in itself, not the person or a person, is important. Her sexual feelings are not particularly involved with the boy in this situation; they are more apt to be expended in her daydreaming and worshiping of some more or less remote person.

As she matures and learns more and more to come to grips with reality, the "boy friend" begins to be seen in the lover's role. Then there is a juvenile type of lovemaking, often accompanied by shame and confusion, embarrassed hand holding and arm entwining, and considerable clowning to hide from herself and others the serious seeking to learn what sexual love really means. Unfortunately, this exploration leads some girls into having sex relations with boys out of curiosity.

The juvenile phase of being in love is superseded by romantic love, not for some distant individual from whom no love is usually expected in return, but for some one person of the opposite sex with whom the girl wants to be and share experiences and whom she desires to serve. A girl going through these various phases of being in love is

hard to live with; her attention wanders; her usual pursuits fail to interest her; her schoolwork suffers. But as she passes through each phase and moves toward heterosexual adjustment, she is building self-acceptance and self-love. In the measure she achieves these she goes on to the extension of self through loving and being loved, through concern for others. Her first steps in this direction are apt to be unbalanced. She is still an adolescent, though she has come some distance along the road to maturity. She is still unstable, moody, unpredictable. Blos says of this phase of adolescence:

He is still battling with adult authority—and with himself—overanxious, self-conscious, overconfident by turns, apparently sophisticated but frequently only on the verbal level, desperately wanting help and guidance but often quite unable to ask for it or to accept it from those he likes best. Yet in many ways he is much more grown up than he was and much easier to teach. By this time his interest in the opposite sex is ordinarily open and frankly expressed. He is as meticulous about appearance and manners as he was careless a few years before; he is clean and more orderly again and considerably more responsible; his creative powers reach a high point, often, in fact, they reach their highest level at this age, and the adolescent seems to give promise of a genius which never materializes; his intellectual interests increase both in scope and depth, and he throws himself into work with new vigor and direction. He still has problems and difficulties of various kinds; he still lapses into a life of introspection or pure fantasy at times, and uses the most childish patterns of problem solving at others—bragging, swaggering, sulking, storming, lying, weeping, exaggerating his bodily ills. But much of the time he is making an attempt to face and meet his problems and those of the world on a more mature level. He is greedy for information about the ways of the world

and about the intricacies of human relationships; he is consciously reevaluating his own standards and ideals.<sup>3</sup>

#### ADULT RELATIONSHIPS

When the girl feels secure in the identification of a separate self and acceptance by boys and girls, her relationships with her parents begin to improve and often become rich and satisfying ones. This occurs when the parents are themselves mature adults. The new affectional relationship is that of equals. Companionship, friendship, shared happy memories, enter into it. Sometimes the girl becomes more mature than her parents at this stage, and it is she who makes allowances, tries to understand them, makes adjustments for friendly relationships with them instead of the other way round. Such a girl was Corinne V—.

Corinne's father and mother were divorced when the girl was twelve. While she was in high school, her mother remarried, a man several years younger. Corinne and her one brother were graduated from high school together. The mother decided the boy should go to college and Corinne should take a business course and get a job, because they were financially unable to send the two to college and the boy would have to make a living for a family. The brother was less able than Corinne, flunked college, joined the Army as a way out of his difficulties. Corinne got her job and remained at home, but she found herself more and more instead of less under her mother's thumb. At the time, she did not understand the reasons for her mother's attempts to keep her a child. Nevertheless, she decided to leave home.

Corinne took a job in a distant city with a large manufacturing concern. She wanted to prove she could achieve success away from home, on her own, and she did. She also wanted to show that if she had been sent to college she would have made good use of the opportunity.

Corinne was gone two years, during which she rose to a managerial position in the manufacturing plant. Her mother came to have quali-

<sup>3</sup> Peter Blos, *The Adolescent Personality*, p 272 (39)

ties in her mind she never actually possessed; they were the qualities Corinne thought a mother should have. The girl returned home for a visit, planning to spend two weeks, but she was so deeply shocked and hurt by the real mother that she packed her bag and fled to a friend the first night, determined not to see her mother again.

But as Corinne told her story to the friend she began to understand her mother. She realized her mother's fear of having a younger and more attractive woman in the home. Her young stepfather had always observed strict neutrality in the relationships between mother and daughter, and Corinne began to see that he had done well in a difficult situation. The friend pointed out that being an adult, Corinne could look at her mother, not in that relationship, but as a person, another adult of whom she could be very fond.

Corinne finally decided to return home. She remained there for two weeks of vacation. During this time, she set about reconciling herself to the loss of an ideal mother and to accepting her real mother and loving her for what she was. At the same time she accepted without rancor the role of being a child in her relationship with her mother as a part to be played when at home.

It was possible for Corinne, in her maturity, to extend her self to concern for another, to accept the other as a person with foibles, troubles, problems like all human beings. This extension is a sure sign of the mature personality. Its fullest expression is in the relationship between a man and woman who find complete expression of their individual and equally independent selves in loving and being loved. Where there is no independent self to extend on the part of woman or man, the parent-child relationship is often a workable solution. But the men or women who try to face life with a child for a partner fill our divorce courts; their offspring are numbered among the reasons why there are jobs for school counselors, psychiatrists, juvenile courts, and asylums.

The young woman who feels secure in her new-found maturity, who has won through to companionship with men

and women, who has accepted herself as a woman and views the love between man and woman on an adult basis—whether she has this relationship or only hopes for it—is well equipped to take her place in adult life to work together with others to build that life. She has been acquiring at the same time a value system and personal resources. She understands ends, has goals, and possesses or is acquiring means to attain them. Naturally, she accomplishes these last two tasks in and through her relationships with others; there is no other way for her to do it.

### Creating an Adult Value System

“A value is the worth, goodness, beauty, or desirability of any person, object, process, or belief. It is determined by the way it satisfies our purposes, desires, aspirations, and ideals.”<sup>4</sup> All values are held in terms of goals. These goals are set up by each individual within his particular world. A child wants to play on a team, and the ability to run fast becomes a value. She wants the approval of her mother, and coming to the table with clean hands becomes a value. The adolescent's strong desires are to win independence from parents and to be accepted by other boys and girls. Anything that assists her to attain these goals is assigned value.

In a system, values are held in relationships. Some things are of more worth than others. The configuration of values held in these relationships at any given stage of development makes up the individual's conception of life and his place in it at the time. The child has such a changing value system, so has the adolescent, whose conception of life and her place in it are expanding from the child's to that of

<sup>4</sup> William H. Burton, *The Guidance of Learning Activities*, p. 34 (52).

the adult's. The setting of adult goals and the creation of an adult value system are thus not things that happen suddenly and finally as the individual reaches a given age or even a given stage of development. The process begins at birth and continues according to the external and internal factors influencing personality development.

The individual interacting in his particular field takes his values from that field through his relationships with the persons and groups composing it. As we have seen, the fields of the child, of the adolescent, and of the adult are differently constituted. In addition, the field for each individual is unique and dependent upon his ways of interpreting his experiences. We think of the fields of interaction of children and adolescents as peer cultures, within the larger field of the society, which expand gradually to merge in later adolescence into the larger one as adulthood is attained. Changing conceptions of life, setting goals for adequacy at each stage of development and standards for behaving in ways to attain the goals must be thought of as a continuum.

We must see this process as very differently structured in differing societies and at various periods of history. In our present-day society, the value system of the United States is the framework, with its general overpattern of the "American creed." Within this framework there must always be seen the divergent value structures of North and South, of New England, Wisconsin, California. Within each region or state or city there are differing values with which the child interacts and through the process of acculturation he takes these particular values as his own, often to abandon them later, with great difficulty and suffering, under the impact of new experiences representing other value structures.



## THE CHILD'S VALUES

As a child in the home, life gains its meaning for the girl from the verbal and nonverbal actions of those living in the home. Through example and imitation and through admonition she acquires the values of her parents. If to be clean, to eat tidily, are their values she gradually acquires them. If the right to have one's own possessions, or going to church on Sunday or "keeping up with the Joneses" are values to them, these and many more that might be named she acquires. Her value system is not shaped by what her parents *say* she should or should not do. They may say she should not lie, she should be courteous, she should not be quarrelsome, she should be prompt, but if they lie, are not courteous, are quarrelsome, are not prompt, she takes her values from their doing. She acquires the values they actually live by more than those they think they ought to live by. She acquires the values they live by in place of those that are given only as verbal admonitions to her but are not even ideals to strive for in their own living.

The child accepts the values of her parents. The quality of this acceptance is as important to her own evolving value system as the values themselves. She accepts through love or fear of her parents. Her attitudes about lying will be structured very differently if she accepts the value of not lying through love of her father and mother than they will be if the acceptance comes through fear of them.

As the child grows and begins to play with the boys and girls in her neighborhood, because she wants to be friends with these individuals and part of these groups, life takes meaning from other value systems, from the goals of the individuals and groups with which she is associating. The structure of that neighborhood and of the school she attends

and the values held by her teachers all contribute to her concepts of what is and is not worthy behavior. The opinions of her age group about behavior become increasingly important to her, however, until at adolescence their values take primary place, when she ceases to identify herself with her parents and begins the striving to establish a new and separate self. Her goals change and her basis for assigning value is new and different. She develops new and different behavior patterns, often in conflict with those approved by the home but of paramount importance to her in becoming an independent self.

#### THE ADOLESCENT GIRL'S VALUES

Each generation of parents sees youth conforming to codes of behavior alien to itself. Each generation of boys and girls faces the problem of setting goals and creating a value system for themselves in a different social climate than their parents. In our society, the situations in which the new generation are placed differ markedly from those in which their parents grew up.

We are projected into an "atomic age," the significance of which no one yet fully understands except to know that we are in *one world*, there to live in harmony with other peoples or be obliterated. Our young people seek and must find as a base of their philosophy a world picture and see their lives in relation to it. All thoughtful adults who would help youth to do this and who understand the revolutionary nature of our times cannot fail to be gravely concerned about many value patterns our American society fosters: the values of "success," which are often written exclusively with a dollar sign; the self-seeking, gold-digging values of the "Cinderella," which girls are led to accept as approved values for women; the values of the contemporary films,

the radio, the press, making Superman and the Varga girl, speed and alcohol, from rags to a mink coat, seem glamorous and desirable ends for living. It is not easy, it will not be easy, to swing the emphasis to value patterns that accept the fact of one world and the realistic basic principles of democracy as a code for all relationships.

Each individual's value system is expressed by the quality of his relationships with others. At adolescence one area of especial stress is that of relations with parents. The girl faces difficulties as her need to grow up leads her toward rejection of parent control and the seeking of acceptance by her peers. Conflicts arise between parent and peer conceptions of suitable behavior. The conflicts may arise over the clothes she wears, the places she goes, the things she does—movie going, automobile riding, drinking and smoking, behavior with the opposite sex. They may arise over such things as attending church, the books she should or should not read, the vocation she should prepare for or should not prepare for, the friends she chooses, her speech, her manners. The list of things in which conflicts center range from the temporary and inconsequential to those which have grave and perhaps permanent import for the girl's living.

Parents who understand that the adolescent girl needs to make up her own mind as to what things are of most worth have been preparing her for this period by progressively freeing her to be self-directing, to make choices for herself and to stand by them. This relationship tends to minimize conflicts between the girl and her parents at adolescence, for the daughter is less on the defensive than if the parents expect her to give the child's acceptance to their values. She is more apt to accept conscious or unconscious direction from parents who sustain and support her in reaching her goals as an adolescent.

Other adults may help the girl in addition to or in place of parents. Through her attachment to a substitute for her mother-ideal, she defines some of her goals as a person, places value, and sets standards for herself in relation to goals. Her desire to be like the admired person urges her to behave like that person. If the older person is understanding and emotionally secure, she can be of great aid to the girl in increasing her abilities in self-discipline and self-control.

The teen-age girl frequently has other conflicts to face besides those arising out of the differences between parent and peer values. Some of these conflicts may be grouped as being the same problem in different forms, those that arise in progression toward reality. The girl may have to reconcile Christian or Jewish or Baptist or Presbyterian values with the ways in which people she knows behave. Feelings of guilt are attached to her relationships with these people and arise over her own behavior. She may have to reconcile what she learns about democratic values in a school classroom with the way the school is organized and administered or with the persecution of racial and religious groups and social conditions as she reads about them and observes them. The adolescent, in the extension of self to concern for others, is deeply interested in "causes," in making the world over right now. She often has a bad time when she realizes that the "right now" is not very often possible. She has to learn to see the function of the ideal in giving direction for the real. Many adolescents go through a cynical period, an abandonment of the ideal, when they begin to realize that their fervent efforts to improve the world are not making much headway. The disturbance is often increased when there are religious elements in the conflict.

Another area of difficulty may be the acceptance of in-

dividual differences. It has been noted previously that the adolescent tends to be afraid of differences in herself and in others. This fear diminishes with increased security in self. As this occurs she frees herself from the adolescent compulsion to conform. Her conformity gradually takes the form of the mature adult's, of choosing to act or not to act, with estimation of the consequences in either case in relation to attaining goals. With this maturing, the conflicts between personal interests and forms of expression and the interests and forms of expression of her age group tend to disappear. With increased security in self she ceases to be afraid to express that self in ways uniquely hers. There is also an extension of that self to understanding and accepting other selves who have their different and unique forms of expression.

Thus the adolescent girl who moves steadily toward maturity increases her understanding of the real world in which she lives through increased understanding of others and of herself. These understandings, coupled with acceptance of self and acceptance by and of others, mean that her major goals as an adolescent are being attained and in attainment are changing to those of an adult woman.

#### THE ADULT WOMAN'S VALUES

In our American society, in theory if not fully in practice, our ethical code develops from two basic values—the consideration for others and the assertion of the self. This is unique to a democratic philosophy and could not and does not exist in totalitarian countries. It is so basic in American life that wherever we deny it in practice, as we do with Negroes and to a less extent with women, we pay with a sense of guilt and resulting elaborate ways of ignoring and denying our inconsistencies. The mature person in our cul-

ture, then, is one who has developed a working and workable philosophy and a sense of personal adequacy free from strong tendencies to hostility either toward the self or toward others.

Schematically, we may consider adult values thus:

### *Herself as a Woman*

The distance between her ego achievement and her ego ideal is within the realm of reality and she has direction and purpose. She holds responsible cooperative behavior as a means of best action. She accepts herself as a female person and wishes to function as such. She values health and attractive appearance. She values work and her need to avoid parasitism. She has a working philosophy of values in personal behavior in relationships with others.

### *Her Family, Parents, and Siblings*

She values her parents with affection but without dependence upon them, feels neither antagonism nor aggression toward them. She values the personalities of her siblings and regards them as other adults.

### *Friends*

She values friends of both sexes and is able to make and maintain sustaining friendships.

### *The Opposite Sex*

She is relatively free of sex antagonism. She seeks the partnership of boys and men. She does not value dependency or trickery. She has made a satisfactory psychological heterosexual adjustment and accepts family life as a normal and desirable part of adult life.

### *Groups*

She is able to work with and join in recreation with both sexes. She can assume leadership but is not compelled to domi-

nate. She values the opinions of others and can cooperate in group enterprise.

### *Society*

She has appreciation of family and community life—of values in art, music, literature, religion, adequate education, employment, good housing, and other aspects of civilized living, for herself and for others.

She accepts the concept of world interrelatedness and values action toward that end. She accepts other individuals as of worth irrespective of race, class, creed or national origin.

This method of summarizing the discussion of the process by which the individual achieves a working and continually changing value system is really another way of summarizing the discussion on social maturity in Chapter 4. The values of democracy and Christianity, which demand a regard for the individual—each individual—and which demand from the individual regard for others, set the value system for Americans. To achieve our values, then, our first task is to give attention to and acquire the necessary skills in human relationships.

## Acquiring Knowledges, Skills, and Understandings for Adequacy in Adult Life

The individual is not really mature until she has accomplished the task of acquiring the resources for living adequately as an adult in our society. Some never reach this point. It does not mean for those who do that the task is ever completed once for all, for it is as continuous as personality development is continuous. It is imposed on the adolescent girl by the nature of her own growth processes just as her other developmental tasks are, though this one is

more often thought of as something externally administered, as something separate and apart from her other tasks. In reality, the knowledges, skills, and understandings for adequacy at any stage of growth are acquired "in connection with," "as a part of" experiencing. Every experience changes the girl, adds to or detracts from her self-understanding and self-acceptance, adds to or detracts from her satisfying relationships with others, and modifies her placing of value, and these changes are interrelated with, dependent upon, the knowledges, skills, and understandings she is acquiring. Her education is this continuum of experiencing and includes both school experiences and those in home and community living.

#### FOR WHAT SHOULD SHE BE EDUCATED?

For adequacy as an adult in our democratic society, each girl should have those experiences which will provide her with the opportunities to acquire the knowledges, skills, and understandings she needs—in the light of her individual aims and capacities—to work and play competently and satisfyingly in home and community life as a healthy, continuously developing mature woman, with the spiritual and appreciative qualities of a person who is valued as a human being and who shows, through the quality of her relationships with others, that she values all other persons as human beings.

#### HOW SHOULD SHE BE EDUCATED?

The *how* of any process is made up of the methods used to attain the ends for which the process operates. By this fact goals are primary to methods. Methods must be consistent with and lead toward ends. They must therefore be derived from the same basic point of view as the ends. In



this case, methods for counseling girls must be derived from the same facts and concepts about the nature of the organism and the nature of our society from which we derive direction and goal for the adult woman in our society.

We have stated the direction and goals both in biological and in social terms. We have emphasized the role of the home, school, and community in relation to the girl's achieving her goals as a mature woman. In the next chapter we draw implications for method from our basic facts and concepts. These implications have equal bearing on the methods of school personnel, parents, and other adults in the community working with youth, but they are directed in the chapters—Girls in School and College, Girls and Their Parents, and Girls in Their Communities—to the work of counselors and the school staff, who must study and understand the girl-in-her-situation in order to guide and help her to more satisfying and more satisfactory personal, social, civic, and economic relationships in and through her home, school, and community living.

### Recommended Readings

The references listed for Chap. 4 relating to growth during adolescence and personality development are pertinent to this chapter as well. In connection with the development of the self at adolescence read Zachry, *Emotion and Conduct in Adolescence*, Part I, Changing Attitudes toward the Self (280); Bos, *The Adolescent Personality*, Part III, Theory of Adolescent Development (39); Scheinfeld, *Women and Men*, Chap. 10, Crossing the Bridge (220); Deutsch, *The Psychology of Women* (83); *Adolescence, Forty-third Yearbook*, Chap. 5, Stolz and Stolz, Adolescent Problems Related to Somatic Variations, Chap. 4, Shock, Physiological Changes in Adolescence (189); Harding, *The Way of*

*All Women* (119); Brush, "Attitudes, Emotional and Physical Symptoms Commonly Associated with Menstruation" (49); Keliher, *Life and Growth* (142); Landis, *Adolescence and Youth* (145); English and Pearson, *Emotional Problems of Living*, Chap. 11, Emotional Disturbances that Occur during Puberty and Adolescence (95).

The following will be found helpful in discussing the changing relationships of adolescents to others: Meek and others, *The Personal-social Development of Boys and Girls* (169); Bloss, *The Adolescent Personality* (39); Zachry, *Emotion and Conduct in Adolescence*, Part II, Changing Personal Relations (280); *Adolescence, Forty-third Yearbook*, Chap. 12, Tryon, The Adolescent Peer Culture (189); Elliott, "Patterns of Friendship in the Classroom" (97); Furfey, "The Group Life of the Adolescent" (106); Overton, *Love, Marriage and Parenthood* (197). The articles by Lawrence K. Frank, listed at the end of Chap. 3, will repay study in connection with this chapter.

To understand better the adolescent's task of creating an adult value system read Bode, *Democracy as a Way of Life* (40); Mumford, *Faith for Living* (179); *Adolescence, Forty-third Yearbook*, Chap. 11, Davis, Socialization and the Adolescent Personality (189); Wrenn and Harley, *Time on Their Hands* (276); Dewey, *Art as Experience* (84); Cassidy and Kozman, *Physical Fitness for Girls*, Chap. 2, Democratic Education: A Fitness Program, and Chap. 3, The Concept of Physical Fitness (60).

Selections to read regarding the fourth task—acquiring the knowledges, skills, and understandings for adequacy in adult life, are Zachry, *Emotion and Conduct in Adolescence*, Chap. 12, Approaching a Vocation, Chap. 13, Approaching Citizenship and Marriage, Chap. 14, Education and the Approach of Adulthood (280); *Adolescence, Forty-third Yearbook*, Chap. 17, Zachry, Preparing Youth to Be Adults (189); Rugg, *American Life and the School Curriculum* (218); American Council on Education, *What the High Schools Ought to Teach* (9); Lynd, *Knowledge for What?* (156); Warner, Havighurst, and Loeb, *Who Shall Be*

*Educated?* (254); Baxter and Cassidy, *Group Experience: The Democratic Way*, Chap. 4, The Community as a Coordinated Social Unit (28); Mumford, *The Culture of Cities* (178); Folsom, *Youth, Family and Education* (102); Anderson, *Children in the Family* (15); Mead, *From the South Seas*, "Coming of Age in Samoa," Chap. 14, Education for Choice, and in "Growing up in New Guinea," Part II, Reflections on the Educational Problems of Today in the Light of Manus Experience (168); Educational Policies Commission, *Education for All American Youth* (91); Romney, *Off the Job Living* (214); English and Pearson, *Emotional Problems of Living*, Chap. 12, Work and Marriage (95).



• III •

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*COUNSELING GIRLS*

## PATTERN FOR CHAPTER SIX

### *Recapitulation: A Basic Point of View*

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#### Purpose of the Chapter

Formulating a Basic Point of View

Envisioning a New Role for Counselors

#### Implications

The Field Concept

Democracy as the Climate

One World

Directions from Biology

Crossing the Bridge

Living and Learning

Guidance as Education

## CHAPTER SIX

### *RECAPITULATION: A BASIC POINT OF VIEW*

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#### Purpose of the Chapter

This chapter is placed here as a means of relating the concepts and facts set forth in Parts I and II to the practices in counseling described in Part III. By this arrangement we can show a method of thinking and working that seems to be most fruitful for getting one's bearings and for finding direction. It is a method that requires each of us who would teach, advise with, counsel, or aid others

To study the facts in a given problem as fully as possible and as a continuing process.

To draw from the facts their meanings and implications in general and in a given situation.

To get direction from these meanings and implications for action.

To set up units of experience, procedures, methods, situations, and the like, through which the objectives may be reached.

In the first five chapters we undertook to accomplish the first step required by this method. We have, in the book so far, presented in a related way a series of concepts and facts concerning adolescent girls today and the changing world in which they live. We have described what the human or-

ganism is like, particularly the female organism, and how it functions and what the society is like and how it may be changed, and we have shown how the individual-and-environment, the girl and her particular world, interact. We have discussed the relationships of men and women in our society and shown how these have been and are being structured, in order to gain perspective on the problems these relationships bring to girls. We have emphasized at each step that whatever is said for girls and women implies a related fact and meaning for boys and men. We have explored the needs of adolescent girls in general as they accomplish their developmental tasks and cross the bridge from childhood to adulthood and considered many of their behavior patterns when faced with problems, as a way of gaining insight into the needs, problems, and behavior of girls in high school and college today. We have documented the statements of concepts and facts with contemporary research and we have shared our best thinking on readings by which each can fill out and enlarge her own background and understandings of salient points.

In this chapter we demonstrate the second and third steps in the proposed method of thinking about the problem of counseling girls. We draw, from the material previously presented, meanings and implications for counseling. This gives us a basic point of view about the job to be done. We take direction from this point of view; we see the goals or objectives we wish to reach as counselors and the methods to use in order to move toward attaining them.

#### FORMULATING A BASIC POINT OF VIEW

The primary need of those who would do other than a piecemeal and day-to-day job of counseling is to develop an educational philosophy for their work, a basic point of



view. In pulling out from the first sections of this book important implications that we feel are fundamental to effective counseling today, there is no intent to hand out a philosophy ready-made. To do an intelligent and meaningful job, the counselor must develop her own philosophy, not held rigidly, to be sure, but as a working base subject to change and modification as new knowledges and new structuring of knowledges are available. This chapter is organized to serve those who would reevaluate their goals and procedures in counseling and for those about to or desiring to undertake the work. It shows a method for going about formulating a point of view and setting goals; in addition, it offers for consideration a deeper meaning of the counselor's role in educating girls and women in our contemporary and fast-changing society.

#### ENVISIONING A NEW ROLE FOR COUNSELORS OF GIRLS

The reader of Parts I and II must already be aware of the enlarged and extended role here assigned today's counselors of girls. This may well be rejected by those who see the job as a circumscribed task, limited to aid in selecting each semester's courses and a superficial adjustment of the girl in social or academic difficulty. Such a limited definition of counseling is not tenable with any adequate conception of the school's responsibility in the education of girls today. The larger view can give a conviction of the worth of the job to be done as work of deep social significance in a time of confusion and stress. This conviction of significant goal or purpose can release powers in the counselor to act, powers that may be increased by her extending to others this sense of direction, meaning, and worth in the task. We desire, at this point, to stimulate thinking about this larger and possible new conception of the counselor's role through

consideration of the implications for that role in the concepts and facts that have been presented as pertinent to this problem.

### Implications

It is not the purpose here, by way of recapitulation, formally to summarize or restate the many facts and concepts discussed in Parts I and II. It is the purpose, in the process of determining meanings for counseling in these facts and concepts, to point to those which seem most basic to the comprehensive contemporary viewpoint of counseling described in subsequent chapters.

#### THE FIELD CONCEPT

When the time comes that every child will have air travel in his experience early and continuously, then the knowledges about and belief in relationships and interactions within a field area will not seem abstractions or need emphases and explaining. What is now looked upon as separate and isolated—in house, street, block, area—will all be known to be interrelated because it has been seen as such. Today we use maps and globes to aid in such understandings. We draw diagrams and “friendship” charts to show the forces acting and interacting on individuals in a schoolroom, within the whole school, in a block, in a neighborhood, community, state, region, country, world. But the diagrams and charts are static. It takes a large number of them, depicting one field, to show even a part of the changes going on in individuals that change the field or the changes taking place in the field that change individuals.

The counselor who would be adequate on the job must learn to see people—herself, other individuals, groups, our society, other nations—in the field of relationships that make

up life and the living of it. They must be sensitive to the climate or atmosphere indicating the quality of interaction created by the particular arrangements of the factors in a field of happenings. They must know how changes may be brought about which alter the climate, the field, and the individual or individuals concerned. The basic fact and value of thinking in these terms is that changes in a field of human relationships can take place only through changes in individuals. The sudden ringing of a fire bell will change the climate of a schoolroom, and when the children hear it the change in their feeling tone brings about the alteration. A quarrel between two of the children or the entrance of the principal will bring about other changes in the climate. The field with which any one of the children is interacting is changed; relationships are altered.

There are some very obvious implications for counseling in the field concept and some others perhaps not so immediately evident. That the counselor endeavoring to help a girl should bend all efforts toward knowing about and understanding all the factors in the field of relationships with which the girl is interacting is evident, as is the need for the counselor to understand the uniqueness of individual response in the interaction. But the larger significance of the field concept for restructuring relationships may not be so readily seen. The counselor can work to help the girl bring about changes in herself—point out the way she can succeed in something, aid her in getting her teeth straightened—which will lead to more satisfying and effective living for the girl. This approach to counseling is quite familiar. The counselor can also act to bring about changes in the field with which the girl is interacting as a way leading to the same end, more satisfying living. This means helping others in changing themselves in relation to

the girl—for example, helping parents to understand the girl's increasing need for independence from them.

Restructuring relationships is a way of guiding individuals and bringing about desirable changes in them. By the very nature of this fact, restructuring relationships is the way a society is changed. It is possible to bring about this restructuring by dictatorial mandate. Hitler did it, Mussolini did it, though the Italians did not take to the changes as kindly as the Germans. But democratic countries believe in a process that includes discussion, acceptance of decisions by the majority, expression of minority opinion. Education is thought of as the way to do the job, with the school its important agent. If we want to change the field for girls and women in our society, if we look forward to a different social climate for our adolescent girls, counselors, teachers in the school, administrators, parents, community groups have a job to do. They must work as individuals and as groups to educate boys and girls, and men and women, in new conceptions of their relationships.

#### DEMOCRACY AS THE CLIMATE

We live today in a climate of philosophical democracy, one in which political democracy is accepted as our governmental structure. We have fought the greatest war in the history of mankind to conquer forces opposing democratic concepts, so that the "wave of the future" may be basically democratic and humanitarian throughout the world rather than Fascist and totalitarian. The primary implication for education, and for counseling within the educational experience, for boys and girls living in a democracy is a redirection of method and content to emphasize the belief in and the skills of cooperative responsible behavior. This takes a willingness to reexamine one's own attitudes, beliefs,

and practices. So much of school practice is autocratic that the youth learns in turn to be autocratic; never does he learn from such a method to be self-directing. Taking responsibility for one's own behavior is both a necessity in a democracy and a necessity in the activity of a mature personality. Being a citizen in a democracy and becoming an adult in the true sense of the term in our society are crucial needs of the adolescent person.

The philosophy of democracy, by accepting every human being as of worth, faces grave conflicts in the role assigned to women and girls as well as in the areas of racial and religious discriminations. The implications for counseling lie in moving steadily toward new attitudes for both girls and boys that accept girls as worthy human beings unlimited by preconceived lists of traits; toward new attitudes that accept and welcome, rather than penalize, diversity and differences in persons, in races, in religions; toward new attitudes that respect and protect minority opinion whether in club meeting, forum, class discussion, or politics. We must help our young people to use better the tools of democratic procedures. A democratic society cannot afford the waste of the individual life when it is relegated to frustration and aggression or apathy, nor can a democratic society afford this loss in the sense of the services rendered by divergent, freely developing individuals, whether man or woman, Jew or gentile, Catholic or Protestant, Negro, Mexican, or Japanese.

#### ONE WORLD

The central fact of our time is that we now live in an interdependent world. We do not yet fully see the implications in this fact. We can, however, clearly see that one world demands, in even more urgent terms than that of democratic citizenship, the belief in and the skills of co-

operative behavior. We must move toward world citizenship.

In all aspects of education stress will have to be placed on differences and we will have to come to like them. People of the United States, made up of what Adamic called *Immigrants All*, should be particularly skillful in this. People of the United States, with great resources, great skill in developing these, great power in war, ought to be secure enough and assured enough, to tolerate, nay, like and feel brotherly toward people who differ. Education must stress knowledge about and feelings toward others both directly and vicariously. In both contact with and study about other peoples who differ from us, methods must be found to avoid such anomalies as enjoying the art of Mexico but hating Mexicans. The effort to understand and in the understanding to accept and like peoples who differ will have to be made all along the line, in home, school, and community. The school has the obligation to give leadership in this work, which basically is a work for world peace as a means of self and national preservation. The place to start, for the individual teacher and counselor, is in her own classroom, her own school, her own block.

#### DIRECTIONS FROM BIOLOGY

Present-day biology gives us factual data on the nature of the human organism and the ways in which it develops fully if that nature is understood and respected. Much of our cultural pattern throughout history denies or even goes directly against what we now know to be true. A primary fact to stress in this new knowledge is the psychosomatic unity of the organism. Emotion and bodily function are completely interrelated. Emotional states profoundly affect physical responses and change the condition of body tissue, while the reverse is also true in that physiological func-

tioning affects emotional responses. Counselors recognizing these facts will see them related to the social-field theory in that there is no separate physical or emotional fact, condition, or behaving. A person behaves as a responding organism within a social context and must be so understood.

We know that the whole organism is integrated for action through purpose or goal. Not only must counselors see the social roles and ends of men and women in our society and their interactive relationships, but also where the goal (as in the case of girls and women) tends to be an inferior and defeating one, making for diffuse, nondirected, and superficial behavior, efforts toward changing this direction must be made. Counselors, along with other thoughtful women and men, should aid in defining what women want their goals to be in our society. If the actual nature of the organism is to be respected, individual goals, directions, and purposes must be the core of educational method.

Biology shows us how completely the total organization of the female and the male differs. At the same time it shows how each possesses traits, interests, and behaviors that are assigned by our society to the other sex. Endocrinology shows that male and female have likenesses as well as differences in glandular hormones. Women differ from other women as well as from men. The implication for counseling is to be willing to accept the individual without a preconceived rigid conception that he or she must have certain male or female traits, as the case may be. Each individual may thus be understood for what he or she actually is, a unique person.

Further, there is need to see that male and female tend to complement each other rather than to duplicate and that a direction for the girl from conception on is in terms of her female structure and function. This direction is in

general toward conserving and nurturing, toward the preservation of human resources and values, rather than toward the present-day highly competitive patterns of the male. Counselors can be aided, through understanding this direction, in seeing the vocational areas around human values as, in the main, having meaning for most girls—home and community, social services and welfare, creative and artistic activities, conservation and preservation of life and its civilized values. This direction has profound implications for curriculum experiences, for methods of teaching, and for relationships within the school and beyond it. Counseling must be directed toward helping the girl accept herself as a woman and to see this role as one that is dignified, satisfying, and worthy.

#### CROSSING THE BRIDGE

If the girl does not succeed during adolescence in making the transition from childhood to adulthood, she may never achieve full humanness or full femaleness, and tragic loss results to the individual—whether she knows it or not—and to society. Normally, the girl wants to move in this direction, and her educational experiences should be designed to help her. Implications for counseling lie in the fact that counselors themselves must have made the crossing, must be mature persons and like being women. Such counselors can help create a school climate in which maturity is prized, one in which girls are prized as adequate human beings instead of being looked upon as inferior, less able beings. Grown-up responsible behavior should be emphasized in all school planning and decisions, and many opportunities for undertaking responsibilities should be encouraged in class and extra-class programs. Teachers, counselors, and students



can extend this climate through influencing home and community attitudes.

Considerable attention was given to the girl's feelings about her changing and developing body and the importance to her of acceptance of her female body as the symbol of her self. Implications for counseling are: counselors must themselves have pride in the body as the instrument for living, not view it as something "evil"; the girl should be helped to understand and make the most of her physical self; her emotional and physical health should be the concern of *all* teachers in the school; she should have friendly guidance in solving the problems arising out of her physical development; she should have medical diagnosis and needed services; she should be helped to develop attitudes toward her body that lead to self-understanding and self-acceptance.

The girl's efforts to establish a separate and independent self carry the implication that counselors should direct the girl's school experiences toward helping her to learn to stand on her own feet as a self-directing, self-responsible person. They also carry the implication that counselors must be sharply aware of the significance of her changing relationships to others, to parents, to boys, to other adults, to girls, in her successful progress toward establishing this separate self. Whenever and wherever possible, parents and other adults should be helped to sustain and support the girl in her efforts.

The shifting patterns of relationships to others and what is normal for each stage of development during adolescence should be thoroughly familiar to counselors, always with the understanding that individual deviations are to be expected. The importance to the girl at the time and to her progress toward maturity of being accepted by her peers, especially by boys, cannot be overestimated. It is essential

that the school provide many opportunities for girls and boys in the same stage of development to work and play together. It is essential that counselors have skills in observing relationships in such groups and in guiding individuals to more satisfying relationships with others through group activities. Situations must be avoided in which antagonisms between boys and girls might arise and become accepted attitudes. In observing and guiding individuals as members of groups, the counselor must be able to identify and understand the significance of attack, withdrawal, or substituting behavior; she must see these patterns as indicative of need, often of deprivation, and seek to understand the configuration of causes underlying the behavior in each case. She should be particularly aware of the quiet, retiring, or isolated girl, who gives no one any trouble, and of the "good" student, who is substituting academic success for failures to achieve satisfying relationships with boys and girls. Such girls have too often been overlooked as persons in need of wise counseling.

#### LIVING AND LEARNING

Present-day psychology has helped us to see more clearly how the human organism learns. It has stressed the role of purpose as central and the behavior of the individual as symptomatic of need. The whole process of education is thought of as aiding students in solving the persistent problems of living and of defining needs around these areas of persistent problems. The areas of need have been thought of as those centered in personal living, personal-social relationships, social-civic relationships, and economic relationships.

Implications for counseling are seen in setting the climate of the school as a living and learning situation—a situation

for "best" learning, one in which the knowledges, skills, and understandings necessary for solving persistent problems and the learning of a method for solving problems are central. All advising, all curriculum content, the entire school climate for best learning should be seen in terms of youth goals and purposes, should be directly related to where they are and where they are going. By the ongoing nature of continuous goal setting and goal attaining, the girl will be moving toward maturity, seeing increasing value in those areas of school experience of worth to her in achieving her adult goals. They will be of worth to her because they will be designed to meet her needs.

The adolescent girl's developmental tasks of creating an adult value system and acquiring the resources for adequacy in adult life have been shown to be processes that operate in connection with, not apart from, her experiencing. Counselors cannot think of these as something that can be externally imposed; they must think of the placing of value and the acquiring of knowledges, skills, and understandings in relation to the unified and unifying forces of goal setting and goal attaining through which the individual puts forth maximum efforts to learn.

Counselors holding the individual's behavior, whether it be stealing, getting good marks, truancy, or strict conformity, to be indicative of the needs of that individual will become increasingly more observant of behavior both in its immediate and long-range patterns. Counselors must have provided for them expert aids in diagnosing symptomatic behavior, such as specialists, tests, case conferences, and the like. Early location of need by sensitive teachers and counselors and skilled action in meeting such need will avoid human waste and the necessity for later psychiatric, medical or institutional aids.

## GUIDANCE AS EDUCATION

If the process of best learning is that of problem solving, then teaching, counseling, and advising must be directed toward helping the individual learn to face his own difficulties, to plan, and to act to overcome them. The individual is strengthened by this learning, not by having his problems solved for him. The counselor must help the girl, starting her in self-direction and self-management and guiding her by means of experiences in solving her own problems.

Counseling must be done by a person acceptable to the girl in need of help. That person must be able to diagnose a situation and see needs in the light of as many factors in the situation as possible. Adjustment based on this diagnosis may come through changes in the girl or/and through changes in the environment, such as program, climate, extra-class responsibility, and so on. The services of physicians, psychiatrists, social workers, and vocational advisers are available to both the counselor and the girl when these services are needed for diagnosis and adjustment.

Counseling must be done by a person with a deep conviction of the value of the democratic process as a method for solving common problems. The counselor must possess skills for leadership in democratic planning and action and understand how others may be helped to develop such skills. She must see in group activities opportunities for aiding individuals to learn how to get along well with others and to work together with others to achieve common goals.

In Chapter 3 it was said: within our nation and in the one world, we shall move toward or away from solutions of the grave problems confronting us as we do or do not know, understand, and use the skills of cooperative behavior, with all that that phrase implies in recognition of human

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beings and human values. The larger role is thus envisioned here for the counselor as an educator, seeing the long view of her job as basic in a changing society, seeing her task as that of a mature woman with a view of American women as mature personalities, seeing all her work with school staff, with students, with parents, and with community groups aligned with the goals of

Woman as human being and partner.

Woman as woman—wife and mother.

Woman as worker.

Woman as citizen.

*Girls in School and College*

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Creating a School Climate for Relaxed Happy Living  
and Learning

The Democratic Way  
Building the Curriculum  
Education as Guidance

Ways to Study and Understand Each Girl

Cumulative Records  
Summarizing Findings  
Observation  
The Interview  
Autobiography  
Time Schedules  
Self-survey and Self-appraisal  
Marks and Ratings  
Tests and Questionnaires  
Charting Group Relationships  
The Case Conference  
The Case Study  
Expert Assistance  
General Research

Ways to Help Each Girl

Orientation  
Changes in the Situation  
    Introducing a New Element  
    Guiding Group Relationships  
Changes in the Girl

## CHAPTER SEVEN

### *GIRLS IN SCHOOL AND COLLEGE*

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In our society, school life is an important part of the field in which adolescent girls are interacting. School counselors are thus in a position to help a large number of girls. By school counselors we mean not only those women and men officially assigned advisory functions but also any adult in the school or connected with it who desires to aid girls in growing to maturity and has or is acquiring the knowledges, insight, and understanding to do the job. The person acceptable to girls as a counselor can be a teacher, principal or other administrator, doctor, nurse, attendance officer, expert in a professional or vocational field, playground director, club leader, faculty representative on a student committee or council, as well as a designated "counselor," dean, or class or group adviser.

It was said in the introduction and restated in the text that this book has a single objective, namely, to contribute to the reader's understanding of human relationships, how they are structured, and how they may be changed for personal and social good. With the conviction that there are available to counselors many excellent texts devoted to describing techniques and tools useful in guiding girls, we do little more than indicate what these are as a way of helping those who are preparing for the work to know what

todian to get in and have the lights turned on. As she walked back with him the considerable distance from his office to the room, he said, "I haven't seen you before. Where do you teach?" She answered, "At C— Junior High School." He looked at her commiseratingly and said, "You do! You must have a hard job. That must be a pretty hard school to teach in." "What makes you say that?" she asked. "Well, we get kids from several junior high schools, but if there is any devilment afoot, we always look first for the bad actors among the kids you send us. They sure lead me a life! They break up the bleachers, smash windows, chairs, anything they can get their hands on and think they can get away with. Keeps me busy repairing stuff. They're terrible."

"But why?" she asked.

"Why? Why? That's what I'd like to know. They're the best looking boys and girls here. And are they polite! It's 'Good morning, Mr. Holmes' and 'Can I carry that for you, Mr. Holmes,' but give 'em a chance, turn your back, and there's the devil to pay. I can't figure it out."

The teacher could. She remembered times, during the past month, when she had felt like smashing things herself and in her unreleased resentment had been irritable with her pupils, impatient with anything short of immediate response to command. She knew. C— Junior High School was a little dictatorship. No teacher, no pupil, had any opportunity to do other than to follow directions exactly. Orderliness was regimentation. Pupils moved through the school halls between classes in an unnatural silence. Teachers stood outside their room doors with each bell for passing to see that the quiet was maintained. The social studies teacher had been called on the carpet a couple of times for failing to be at her post and for the noise issuing from



her room on occasions when groups of pupils were working on separate projects.

Pupils in this school climate conformed for the most part. A few of the ninth-grade girls were sufficiently mature to find the treatment they were accorded amusing and not important enough to bother about. The seventh-grade boys and girls were mostly too awed at going to "high school" to feel much rebellion. But the eighth-grade boys and girls and most of the ninth-grade pupils were ready to explode into sabotage or bullying younger pupils at any opportunity. Such opportunities were few. Teachers did not leave their pupils alone in the classroom; watchful teachers were always there to tell pupils what to do and to see that they did it. But the senior high school had a different climate. Its freedom was too large and too heady a dose for many of the C— pupils. The most obvious outcome of the feeling, fostered by the junior high school climate, that teachers were enemies to be thwarted in any ways one dared to attempt, was breaking up the furniture.

Let us suppose, for the purpose of discussing how a climate for relaxed happy living and learning can be created in a school, that this teacher, for various reasons, sticks to her job and returns the following year to find that another principal has been assigned to C— and that it is not long before she and other teachers are aware that "things are going to be different." The change in climate is due not so much to what the new principal does as to what he does not do. In fact, at the first faculty meeting, he stated that he hoped everyone would carry on as usual and that when he had any changes to suggest he would talk them over with the teachers concerned. This statement alone was enough to alter the climate. Changes began to take place in spite of the principal's words. Missing the coercive hand

at the helm, some teachers "forgot" to be outside of their classroom doors at the proper times. Pupils were quick to note this and the sound of their greetings to one another, of their talk and laughter, soon echoed through the halls. In innumerable other small ways "discipline" was relaxed.

It may sound as though these changes were all to the good, but anyone who has taught in such a changing situation knows it to be a very harrowing experience. The old forms of relationships are falling away and new ones have either not been proposed or they have not been comprehended by teachers or understood by pupils. Boys and girls become more and more unruly, discipline problems mount, tardiness to class increases. In countless ways, exhausting to the teachers, pupils express their sense of a new freedom and their lack of understanding of what to do with it. Some teachers view the changes with relief, with thankfulness for their own freedom from restrictive direction. Some teachers are like fish out of water, out of their element; these are the authoritarians who long for the "good old days" or those who are inured to taking direction from others and are lost without it. Some teachers view the changes with anticipation and hope, thinking and planning ways to bring "a new order" out of existing chaos.

These last teachers are the ones to whom the new principal turns for help in creating new patterns of relationships between administrative personnel and teachers, between teachers and pupils, and among the pupils. Planning committees are set up for the cooperative study of pupils' needs, for curriculum revision, for the reorganization of student government, for the survey of student affairs. Pupils, teachers, and administrators participate in an evaluation of all class and extra-class activities in the light of pupils' needs. Stress is

placed on opportunities for guided self-direction and self-management in all experiences, and the education of the boys and girls gradually becomes a goal-setting and goal-attaining process, with a rethinking and revision of methods and subject matter on the part of teachers and administrators. However, changes come about slowly. They come about only as pupils and teachers understand the new direction in which the school is going and the application of this new direction to a given situation. Never again is there the abrupt change in direction that took place the first weeks of school. Looking back, the principal and the teachers see how the confusion and chaos of those weeks could have been avoided. The principal sees that his laissez-faire policy was wrong, that a positive democratic policy, with teachers and pupils educated in taking each step in the new direction, was required. He learned his lesson well in those first weeks and so did the teachers, but he and some of the teachers had vision enough to see that their procedures and not the goal should be changed. They learned that building democratic relationships is a positive undertaking, not simply the abandonment of restrictions.

It does not seem necessary to describe a senior high school and a college situation in order to point to existing practices that make for restrictive, unhappy, dogmatic school climates. It can reasonably be assumed that restrictions would take other forms than those imposed upon the junior high-school girls and boys and that outlets through behavior other than window smashing and chair breaking would be sought.

#### THE DEMOCRATIC WAY

We have used the term "new direction" to indicate a changing climate created out of changing relationships, but these relationships are not new. "Be ye members one of an-

other!" "Love thy neighbor as thyself!" "Do unto others as ye would be done by!" "The Kingdom of Heaven is within you!" have long been held as principles for restructuring relationships to create a climate in which human beings can live and learn most satisfactorily. More recently, as we saw in Chapter Four, biology and psychology have furnished understandings of the human organism, which support these principles. In our United States the principles have been transmuted into a philosophical basis for democracy. More slowly than many like to think, but with some evidence of progress, we are acquiring the skills of "working together with others," for "the good of self and others," as "self-responsible, self-directing, cooperative persons."

Sharing is the key opening the door to democratic living, sharing in decisions and actions to carry out plans, sharing the results, good or bad, success or failure. The democratic process, when not thought of as Robert's *Rules of Order* but as a way of working with others, is the most potentially useful tool we have for creating the kind of climate we have in mind.

Under compulsion, people work together, but they work for, not together with, others. With compulsions removed, and lacking skill, they are apt to work together through compromise, bargaining, or following some leader who lays claim to knowing what to do. But in truly democratic groups there is mutual concern for understanding a problem faced, the action to be undertaken, and the reasons for it. Goals are determined by all the group, each individual, participating fully in setting them up, accepts them as his own goals and works to attain them. One of the best descriptions of democratic cooperation in educational literature today is to be found in L. Thomas Hopkins' book, *Interaction: The Democratic Process*.

Group unity is achieved through group purposes formulated and accepted by everyone. Plans are presented, discussed, and adopted. Each individual voluntarily accepts special responsibility for the success of the entire enterprise. While one or a few persons will probably be designated to coordinate the efforts of all individuals and smaller groups, such persons are not leaders but service agencies. Leadership and intelligent followership reside in each individual and the success or failure of the group purpose will be determined by how well each person performs these functions. Through the release of the best thinking, the cooperating group can solve problems which no one individual alone could handle successfully. As cooperative intelligence rises, the quality of thinking of each individual is improved. Thus his contributions to the group purpose really enhance his opportunity for individual growth. Democratic cooperation is difficult to achieve because its success rests upon self-initiative, direction, and control. For that reason many persons argue that it should not be attempted with children until after they have developed self-direction and control. Lower levels of interaction will be used to prepare them for effective action on the higher level. Such persons fail to see that the dominant and submissive working relationship together with the undesirable emotional attitudes which lower levels of cooperation breed will undermine the bases for success in democratic interaction when the child is free to participate.<sup>1</sup>

To achieve the highest level of cooperation adolescents need the help of adults who are themselves democratic persons. They need this help, not because young people are more self-centered or more undemocratic than adults, but because many of them lack experience in democratic living either in the home or in the school. They need guidance in clarifying their purposes in groups. Each member needs guidance in understanding the particular contribution he

<sup>1</sup> L. Thomas Hopkins, *Interaction The Democratic Process*, p. 217 (1932).

may make to reaching group goals. Student groups need help at times in redirecting their thinking toward more worthy goals and in appraising what they have done, are doing, and will do. They need guided experiences in being sustained and supported by membership in democratic groups. They need to belong, not in the sense that people belong to organizations by virtue of paying dues, but by reasons of shared goals, shared responsibilities, shared satisfactions in success, shared dissatisfaction and sympathy in failure.

The social studies teacher with whom we began this chapter was very much concerned about her relationships to the girls and boys in her classes and their relationships to one another. In her own education, in high school and college, she had had what may be called "samplings in democratic living." She had been happy in these situations and had resented others, as girls and boys do without being too clear about the source of satisfaction or dissatisfaction. But when, in the course of her preparation to teach social studies she had occasion to examine the nature of our society, she read Dewey, Counts, Rugg, Plant, and others on the schools and the social order, and the contrast between the demands of that society upon education and the experiences she had had in school, and was having, hit her full force. She resolved as a teacher to try to do something about it.

In her work at C— Junior High School, she was not skilled in her leadership of girls and boys in democratic living and knew it. She decided not to be subtle about the matter but to try to make them fully conscious of the group process and the crucial elements in it. She worked to this end, putting great emphasis on the necessity for pupils to take responsibility for themselves and for others

in setting goals and moving toward them in her classes. She knew she was inept, that she made many mistakes, that she herself failed at times to act democratically, but knowing these things gave her a basis for changing herself and improving her procedures. The first year she lacked the reassurance of commendation for her efforts from her fellow teachers or principal, but she persisted, upheld by a very real sense of making progress, evidenced by the friendliness of the girls and boys in her classroom toward each other and toward her and their interest and enthusiasm for attacking the problems of classwork.

At the end of the year, having acted on her idea of making her students fully aware of the relationships being structured, she asked the pupils if they could put into words what democratic living meant to them. One girl said:

Well, it means to me that I have an interest, a stake in something. Most anything. At home, here in social studies, in dramatics, and the whole school too. What happens is my affair and I want to help to make the things that happen be what I like. When we make them happen democratically, I know the fellows and other girls feel the same way about things, that is, attached—you know. That doesn't mean we think alike or want to do the same things, but no one makes anybody else do what she wants—and there's a funny thing—nobody can do everything he wants either, but you don't mind. I guess I haven't said what I mean, but you feel sure that people won't be cross or mean or order you around like a baby or tell you to do things without any reasons or act mean.

A boy said:

"It means to me if someone disagrees with you or offends you, you don't punch him in the nose. It isn't turning the other cheek—well, in a way it is, maybe—but it isn't being soft—it's just that you stop to ask why you don't agree or why you are hurt or mad. If the other guy does the same thing, pretty soon you forget about being hurt or mad or you find there's something to what he has to say, then, I

don't know how, but first thing you know you're friends and maybe doing something together and having a swell time."

The teacher pressed the boy to state what he would do if the other fellow would not listen or went on being offensive and irritating. She added, "That does happen, you know."

The boy hesitated for some time then said slowly, "Yes, it does. I—well, I'd probably end by punching him in the nose." Then the teacher asked, "But supposing it was a girl?" The boy said at once, "Oh, I'd simply give her the brush-off. I'd do that too if the boy was smaller than me or sick or something." "What do you mean by 'or something'?" the teacher asked. "Well, some people, when they're mean, you just don't feel they have it in for you. They just don't know any better and you feel sorry. They don't have any friends and—say! This is getting pretty deep for me. I never thought about these things before being in this class. I could explain what I mean by naming names, but—" "No, you don't have to do that," the teacher interrupted, letting her glance travel over the faces before her, "the class understands. Let me read you something that will help you to see how important this understanding is. This is the opening statement of the Charter of the United Nations. You may have read it when we were following the San Francisco Conference in the papers."

And the teacher read:

WE THE PEOPLES OF THE UNITED NATIONS DETERMINED

to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and

to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and

to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and

to promote social progress and better standards of life in larger freedom,



## AND FOR THESE ENDS

to practice tolerance and live together in peace with one another as good neighbors, and

to unite our strength to maintain international peace and security, and

to ensure, by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest, and

To employ international machinery for the promotion of the economic and social advancement of all peoples. . . .<sup>2</sup>

## BUILDING THE CURRICULUM

We have pointed out that sharing is the essence of the democratic process. When a democratic climate is being created, all share in building the school curriculum, from the principal or college president to the entering freshman. Parents and community groups participate in the building. The sharing is conscious, self-directed, expertly guided.

Faculty members have special obligations in curriculum planning and carrying out plans, for leadership, for technical services of many kinds, for providing wise counsel. It is the business of teachers and administrators, through study, consultation, planning, to direct the educational process so that the experiences included in the curriculum are those that will most fully meet the needs of the students. The accepted steps in this process are

1. Studying students to determine their needs, interests, backgrounds, abilities, disabilities, purposes.
2. Setting up general goals, from which specific objectives can be derived on the basis of particular students' needs.

<sup>2</sup> *Charter of the United Nations*, p. 1 (250).

3. Selecting and organizing the experiences through which goals and objectives can be reached.
4. Evaluating outcomes in terms of goals and objectives as a means for starting the process over again.

The steps to be taken are the same, regardless of the scope of the program being built or the nature of the activities being planned and undertaken. Wherever and whenever the programs are being built, the student is a participant along with the "best minds" in setting common goals which, by virtue of his sharing in formulating them, become his goals. In attaining them, he is given every encouragement and helped to take guided responsibility for his own progress and that of others.

It is impossible in a brief space to do more than indicate how the democratic way of life is tied up with the process of curriculum making. As the word is defined here, the curriculum *is* the life of the school or college. It is what students have opportunity to learn through their doing and undergoing, whether the doing and undergoing take place in a laboratory or on a tennis court. We do not have to write a dissertation on student affairs—student government, student councils and committees, dramatics, athletics, social and service activities—to make plain the application to these aspects of the curriculum of the democratic way of getting things done. Neither do we have to describe English, history, home economics, physical education, or other class programs to understand how such programs can be centered in the needs of students who are being helped to clarify those needs and who share in planning and acting to meet them in English, in history, and other studies. The basic process is the same in all these situations when they are directed toward creating a democratic climate; it is the problem-

solving method in which individuals and groups learn to define and solve their own problems. The method prescribes the role of the teacher, administrator, and counselor as experts whose guidance prevents wasteful, repeated trials and errors, whose knowledges and skills are available to students acquiring the knowledges and skills they need to solve their problems, and whose understandings of human relationships make of the educational process a cooperative undertaking on the democratic level.

#### EDUCATION AS GUIDANCE

When education is considered as guidance, the aim in teaching and counseling becomes to help each girl to understand her needs, set goals to meet them, plan what to do to reach the goals, carry out plans, and estimate results. The crucial problems adolescent girls commonly face in growing up were discussed in Chapter Five. Though it is neither possible nor desirable to list all their difficulties, it may be helpful in this context to summarize briefly the discussions in Chapter Five, to emphasize again the nature of those problems. In general, we may think of the difficulties counselors and teachers may help girls to plan and act to overcome as

Problems arising in understanding and accepting the self, such as disturbances centered in

Appearance, body functioning, real or imagined defects.  
Thoughts and feelings colored by sexual urges and desires.  
Misinformation or inadequate information about sex.

Negative attitudes toward the body and toward being a woman derived from cultural attitudes.

Using physical charm to "get by" or to get what she wants.  
Problems arising in establishing satisfying relationships with others on a new basis, such as disturbances centered in

Rejection of loved parents.

Parental domination and authority.

Parental neglect, lack of understanding, immature parents.

Loss of a sustaining friendship.

Failure to be successful with boys.

Lack of resources to participate in groups

Rejection by peers on basis of economic status, color, race.

Compulsive affectional relationships—crushes, infatuations

Marriage relationships, establishing a family.

Problems arising in creating an adult value system, such as disturbances centered in

Inability to clarify goals.

Lack of growth in self-management and self-direction.

Conflicting peer and parent standards of behavior.

Reconciling the ideal with the real.

Failure to place value on active, social, creative forms of recreation.

Inability to value herself as a person leading to inability to value others.

Holding "Cinderella" values, rejection of work, self-seeking, lack of social responsibility.

Problems arising in acquiring the knowledges, skills, and understandings for adequacy in adult life, such as disturbances centered in

Inappropriate or inferior goals.

Lack of information regarding educational opportunities and academic requirements.

Reading difficulties, vision and hearing difficulties.

Choosing a lifework, preparing for it, work experience, making good on a job.

Inadequate opportunities to acquire democratic understandings and social skills.

Lack of resources for constructive recreation.

Lack of opportunities to use resources for constructive recreation.

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Lack of insight into relation of learning situation to attaining personal goals.

When education is considered as guidance, then all teachers have a basic and important part in helping boys and girls to solve their problems through the multiple opportunities teachers have to work and play together with pupils and to know them. The leadership for the guidance of students rests with the counseling staff, the deans, head counselors, special advisers. To them fall responsibilities, as they may be assigned, for

Coordinating the efforts of all teachers, all administrators, all experts—health, vocational, recreation, social service—to improve the quality of the guidance students receive.

Organizing and directing a testing program for determining the intelligence, achievement, and aptitudes of students.

Providing for the orientation of students when they enter the school and when they are about to leave it.

Conducting careful and thorough studies of students having grave difficulties.

Assisting teachers with information, suggestions, and action when called upon for aid, in helping students solve their problems.

Cooperating with industrial personnel, employment agencies, and any special vocational counselors in planning and carrying out work programs for and with students.

Initiating new procedures and techniques and pooling information and opinions about their usefulness in guiding students.

Adopting policies governing the organization and use of records kept in the central files of the school and recommending policies regarding the records of teachers.

Taking the initiative for the in-service education of teachers and for parent education.

Cooperating with youth organizations and youth-serving organizations and agencies in programs for and with youth. Sharing in planning and carrying out the health, recreation, social, and academic programs of the school.

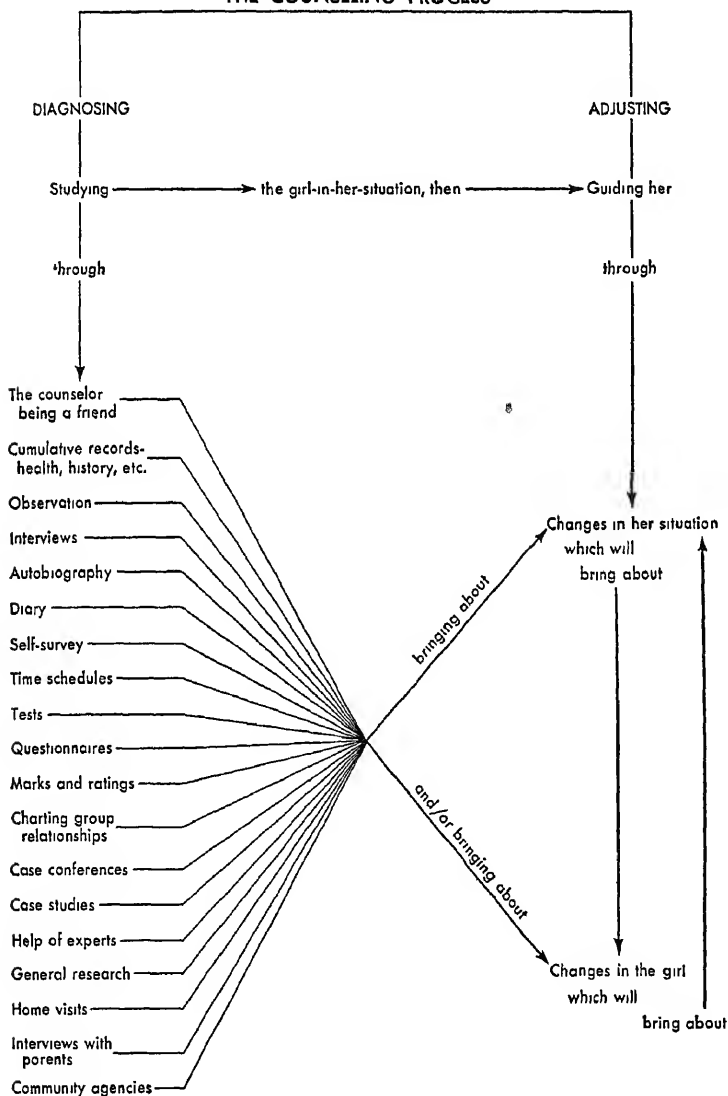
When education is considered as guidance, the method of work is cooperative planning and action of counselors, students, teachers, and administrators as a total group and as many small groups with special purposes and functions. The special procedures of the adults in the school who counsel students are individual guidance, guidance of a number of individuals at the same time, guidance of a group. The first is the familiar one of helping an individual girl to solve her problems; the second is also familiar as common classroom procedure, being exemplified in such courses as orientation and senior problems; the third, guidance of a group, entails leadership of students in forming common purposes and planning and acting to attain them. The following descriptions of counseling techniques and discussions of ways in which they may be used pertain to these three guidance patterns.

The diagram showing the two steps in the counseling process of diagnosing and adjusting was presented in Chapter One. It is placed here as an overview of the remainder of this chapter, in which we discuss Ways to Study and Understand Each Girl and Ways to Help Each Girl.

### Ways to Study and Understand Each Girl

On the opening day of school, Mary S—, an entering student, faints in Biology I. Other students, directed by the teacher, carry Mary to the restroom, run for the school nurse and Mary's adviser, fetch spirits of ammonia and water,

## THE COUNSELING PROCESS



which the teacher uses to revive the girl. When the nurse and adviser arrive, Mary is sitting up on the couch where she had been placed, apologizing for having caused so much trouble. The new arrivals are in time to hear her explain that she had not taken time to eat any lunch, because she had been too busy completing the several copies of her program of studies. The teacher and students' return to class, the nurse goes for a glass of milk and a sandwich, and the adviser takes over. She chats with Mary about the morning assembly for new students, allowing the girl to talk as much as she will, until the nurse returns. She notes that Mary eats the food without any particular relish, as a task to be done. She suggests, backed by the nurse, that Mary stay where she is during the period that follows, but Mary demurs, says she "feels fine now." The nurse says she looks all right, the adviser yields, and she and the girl go to the next-period class.

Then what? Can the adviser say "case dismissed"? Certainly not without investigation. Mary's fainting spell may have only temporary and slight significance, it may indicate serious difficulty. Steps to help Mary, beyond the immediate ones taken, depend upon investigation and a diagnosis on the basis of the assembled data. The study of Mary and her field of interaction may be brief and her need for help may be slight, or the study may be lengthy, exhaustive, over a period of time, as information reveals that the girl stands in grave need of adult assistance, perhaps of a more expert kind than a counselor can provide.

#### CUMULATIVE RECORDS

The counselor seeks first to find out what others have learned and recorded about a girl in whom she is interested. This prevents duplication of effort, is timesaving, and helps



the counselor get her bearings as to what further information is required. For example, if Mary's medical history showed nothing to account for the fainting spell and the physician's examination was not of recent date, the counselor would see to it that Mary was one of the first of the entering students to receive a physical checkup. The counselor may get further clues for action from other items in the cumulative record—from the scholarship record, school progress, attendance, family history, personal history, in- and out-of-school activities, notations of achievements, failures, difficulties, special talents and abilities, special disabilities, intelligence and achievement scores, personality ratings, and anecdotal records. Any or all of these items and others besides may be in a folder or on record cards, which, in a great many school systems, are started in the first grade and sent from the elementary to the junior high school and on to the senior high school.

Higher institutions of learning vary in the forms and the completeness of the records they require when the student matriculates. The traditional institutions show a regrettable lack of interest in all that the high school accumulates about the student. This is based on the fact that colleges and universities have operated on a disproved psychology and thought of post-high-school education as concerned only with "the mind." The uncomfortable fact that the student brings his body, his feelings, and all his past life along with him has forced universities to provide reluctantly on their staffs a dean of women, a dean of men, and freshman or lower-division and major-department advisers. Better provisions for student advising and adjustment at the university level have also followed acceptance of the two years beyond high school as general education

and of the fact that young people are still adolescents at this period rather than the adult persons the faculty prefer to teach.

Universities require on entrance a transcript of recommending credits from the secondary school and one or more letters of character recommendation to be sent in by the student. Some require various college aptitude tests. All require a medical certificate from a licensed physician. Records of health, character and grades are required, and in most cases the greatest of these are grades.

#### SUMMARIZING FINDINGS

To emphasize the importance of this procedure it is listed as a separate technique, though it is the final step in many other techniques to be described. When steps are taken to acquire information about a girl or to help her, it is wasteful of time and energy if a summary of essential points in each instance is not made. Placed in the girl's folder or clipped to her record card, these summaries prove very useful in counseling the student later. From time to time, if a great many summaries accumulate, an abstract of them can be made which counselors can use to refresh their memories about the student or, if they do not know her, to find out about her progress or lack of progress, and what has been done to help her. Such material is of a very confidential nature and there must always be definite regulations regarding its use. Some records should not be available to any teacher who wishes to consult the central files, but should be in sealed envelopes. If it is thought desirable and necessary for the teacher to have such information, the counselor can be the source of information in these instances.

## OBSERVATION

Observation is the most frequent way of forming judgments about students. When used well it can be the most fruitful source for gaining insight into a girl's behavior. Used ineptly, it can lead a counselor to entirely false conclusions and it may disturb a student who feels she is being "watched." The skill of observing accurately and objectively can be learned as well as the ability to interpret what is seen. The first step is to distinguish carefully between what is observed and what it is thought the observed behavior means. Another helpful clue is to clear the mind of any preconceptions of "good" and "bad" behavior. This is another reminder that the girl who gives no trouble may stand in greater need of assistance than the girl who is continuously in "hot water." It is also a reminder to seek the motivations behind the behavior, whether they are urges to move toward, against, or away from people.

Behavior can be observed anywhere and at any time the counselor and the girl are in the same place, but those situations serve best in which the girl is freest from restraint, such as social affairs and in sports, dance, and dramatics. This statement is premised upon the view that the counselor is interested in the social relationships of each girl. The library or the study hall would be the place to observe the study skills of some girls. In the classroom, a teacher has opportunities to look for any type of behavior she may decide on as significant in a particular case. In Mary's case, for instance, a teacher might observe for symptoms of fatigue out of proportion to the energy expended or for signs that the girl was using illness to avoid facing situations. If the second seemed the clue to Mary's behavior, the teacher would continue to observe the girl in order to

discover, if possible, the situations from which Mary was running away.

When the object is to study and understand a girl through observing her behavior, the student should not be made conscious that she is the object of the counselor's or teacher's particular attention. Boys and girls who know they are being observed tend to behave in ways expected of them or to "put on a show." It is observation of their natural behavior that helps most in the diagnosis of difficulties. Later, when the student and the counselor agree as partners in an analysis of the difficulty and the girl has been helped to see what she can do about it and makes plans to do it, it is often helpful for her to know that her adviser is deeply interested in her progress and will be looking for signs that progress is being made. The friendly interest may sustain a girl in her efforts to learn new and different patterns of response. When she can say to her counselor, "Did you see, I did it," or "I made it," after acting in a way she has decided she should in a given situation and say it with awareness that her friend understands what she means and is sharing her sense of achievement, knowing that the counselor is observing her can be of real help to the girl in carrying out decisions she has made.

There are several ways of checking upon the reliability of what is observed. Repeated observation over a period of time is one way of verifying findings. Another is to consult, for agreement or disagreement, others having opportunities to observe the student in question. Still another is internal consistency in a series of descriptions of behavior in different situations. Of course, judgments about a particular student formed on the basis of observation must be checked against the findings from all other sources of information.

In order to do this, and for other reasons, the counselor

records what she finds and her interpretation of what she has observed. Anecdotal records, which are brief word pictures of behavior, have been found most useful to preserve significant incidents of probable use for future guidance. With practice, the skill of saying much in a few words can be developed. It is a skill that accompanies the increased ability to identify the significant aspects of behavior in individual cases.

#### THE INTERVIEW

The counselor wants and tries, through suggestion and inference, to get most students to come voluntarily for a first interview. Some girls are too much in rebellion against anyone representing authority and others feel themselves not worth the counselor's time; these girls are not apt to show up of their own accord until the counselor has opportunity to establish friendly relationships with them. The opportunities to do this are important for both counselor and counselee. It is more difficult for the counselor than for the teacher to make such opportunities. If there is immediate need for the interview, the girl may have to be summoned; otherwise the counselor may make or await the opportunity to create a desire on the part of the girl to come for an interview voluntarily.

There are many authorities on guidance who give a long list of "do's" and "don't's" for the counselor interviewing a girl. They usually start by saying, Point A—Put the student at ease by talking first about something in the room, a book, an ornament, some flowers; they end with Point X—the cordial good-bye. Such admonitions are unnecessary to the adult sensitive to the feelings of others, as a counselor of girls must be. It is essential for the girl to do most of the talking and it is well for those inexperienced in in-

interviewing, perhaps for all counselors occasionally, to check up afterward and see who has actually done most of the talking. This is also a way of reviewing what the girl has really said. Conversations should not be hurried; the counselor should not take notes in front of the student unless the girl knows what and why she does so. The girl may need reassurance that her confidence will be respected. A counselor cannot be shocked by any revelations, for this will destroy the friendly rapport between herself and the girl.

The counselor must come to the interview with what she knows about the girl freshly in mind and with a clear idea of the purpose of the talk. In cases where the interview is for the purpose of helping a girl to solve a problem, the student should leave, having been helped to clarify in her own mind what the problem is, either to think over what she will do about it and return for another interview to tell her decision or with a plan of action she has decided upon during the discussion. Sometimes these plans may be put in writing; sometimes counselors will find the contract form proves effective with younger girls. Whether these devices are of use depends upon the individual being helped and the skill of the counselor.

#### AUTOBIOGRAPHY

Many teachers and counselors do not favor the use of the autobiography, for they have had the experience of having students write what they think they are expected to say. Even this can be revealing. It will most surely occur if a student does not clearly understand or if she is not convinced that the purpose of suggesting writing an autobiography is not to pry into her life or feelings but to help her. If the counselor through her interest and friendship

for the student brings the girl to accept this purpose and to feel that her confidence will not be violated, then the autobiography is a means of learning a great deal about the attitudes of the girl and the degree of understanding she has of her own motives and the motives of others with whom she is intimately associated.

As a rule, the more immature a girl is, the more help by way of suggestions she will need. Most college girls, given the idea of starting with their home and families, relating any childhood experiences of significance, can carry on from there. Younger girls frequently need a full list of headings to suggest what they might include in their story about themselves. Such items as these might be offered: My Early Childhood, My Family, My Health, My Elementary School, My High School, My Interests and Hobbies, My Friends and What They Do, The Work I Have Done, The Work I Would Like to Do. When the counselor knows the student she can include items that she believes the girl is particularly interested in or concerned about, such as My Appearance, My Clothes, My Girl Friend, The Sports I Like, The Music I Like. It can be seen from the lists of items that the autobiography is one way to locate problems. In this, what the girl omits saying may be quite as significant as what she does say.

The diary is a form of autobiography that is a record of events as they occur. If a girl happens to like keeping a diary and has the habit of doing so, the counselor may find it helpful to ask her to keep one for a specific purpose, to keep a record of her efforts to solve some particular problem, for example. The diaries of adolescents have been found to be most revealing of such things as their great desire to make and keep friends, their intense interest in love and being in love with the opposite sex, and what this means in

their lives. But these diaries have usually been written previous to adult interest in them or scrutiny of them. It is questionable whether many girls would reveal themselves in quite the same way when writing a diary "for" the counselor to read. Much depends upon the counselor's skill in leading the girl to want to keep the diary. Much also depends upon the counselor's ability to interpret what is written. The danger that the girl will dramatize herself and her situation in her written account is present. On the other hand, if she really puts down what she feels, her revelations may require the interpretations of a psychiatrist. The counselor must be able to recognize when either of these cases arises in order not to gain erroneous ideas about the girl in the first instance and to seek expert aid in the second.

Besides helping the counselor to gain insight into a student's problems, the autobiography may be a form of therapy for the girl. It may be a means for her "to get it out of her system" and also of bringing her face to face with her difficulty. Forms of self-survey and self-appraisal have somewhat the same value.

#### TIME SCHEDULES

Very frequently, a student will attribute her difficulties to lack of time to do what she would like to do or should do. A record of how she spends her time is often a revelation to her. Keeping a time schedule may show her that she attempts to do too much or fritters away her time, or that there is a lack of balance in her work, play, rest, and relaxation. Discussing the schedule can be a lead into discussing more personalized aspects of her difficulties. Talking over how she spends her time does not alarm her as a too hasty probing into motives and feelings might. The time schedule is a useful way, therefore, of starting a girl out in



facing her own problem and sharing analysis of it with the counselor.

#### SELF-SURVEY AND SELF-APPRAISAL

Any number of forms, more or less elaborate, have been devised for students to make self-surveys and self-appraisals. Many of these have been constructed for specific purposes, such as those used by teacher-education departments, schools, and institutions for student teachers to assess their own progress, in lesson planning, for example, or in methods of working with children in the classroom. Some self-surveys are in the form of check lists, some are rating scales, while others are made up of a series of questions to be answered in narrative form.

Counselors can construct their own forms or use those of others, but in either case the student making the self-appraisal needs to answer three questions to give the undertaking the value it can have to herself and to the counselor. She should be guided to answer: What is my goal or purpose (in relation to a specific problem or situation)? Where am I now in respect to reaching this goal? What do I have to do further?

Later, reappraisal may be used as a way of estimating progress or the lack of it. It also may show change toward more desirable or less desirable goals and thus give the counselor additional understanding of the girl. Some girls are reluctant to face themselves and their problems. The counselor will not suggest a self-survey until she and the girl have analyzed the problem together and the counselor has assurance that the student sees the value to herself of honestly appraising herself in relation to the problem.

## MARKS AND RATINGS

When teachers rate a girl in any attitude or ability, they are giving her an estimate of how others view her. The girl can rate herself in the same item and the agreements and differences in rating can be analyzed by the counselor and student. Many girls have a tendency to underestimate themselves, while others tend to overestimate themselves. Teachers, too, overestimate or underestimate in rating students. The ratings are largely matters of opinion, but as the opinion merits respect, ratings have value in the study of an individual.

Marking systems have a comparative basis whether expressed in symbols, A, B, C, D, F, or words, Excellent, Very Good, Good, Fair, Poor. The student's achievement is seen in relation to that mythical entity, the average. The average may be only a conception in the mind of the teacher doing the marking, it may be statistically determined from the scores of a great many individuals, or it may be determined through finding the mean score of some particular class or group. A girl's marks in school subjects can be compared with her intelligence- and achievement-test scores. This may or may not give the counselor a clue to understanding the girl and her difficulties. Marks and ratings by others have to be looked upon as results, not causes. They tell of achievement or failure in the estimation of others. They do not reveal why there was success or failure unless accompanied by notations to that effect, and usually they reveal little or nothing about the girl's own goals and her successes and failures in achieving them and these last are what the counselor has to know about in order to understand and help the girl.

## TESTS AND QUESTIONNAIRES

Since the tests and measurements movement in education got under way at the beginning of this century, a great many different kinds of tests have been developed and standardized. There are achievement tests, intelligence tests, personality tests, special aptitude tests, standardized tests for all grade levels in almost every subject, diagnostic and prognostic tests. All of these have established norms by which to compare the score of an individual with the scores of many other individuals of the same age and grade. Teachers construct their own true-false, matching, multiple-choice, and completion tests; they use the essay type and quality scales as well.

The essay-type test can provide the counselor with insight into a girl's ability to think through a problem and to organize her thinking. This type also reveals attitudes and the ability to generalize. Intelligence- and achievement-test scores give her some estimate of the girl's innate capacity to learn and the use she makes of it. When viewed in connection with qualitative information, these quantitative estimates help the counselor to complete her picture of the girl she is studying.

The questionnaire is a tool for garnering information quickly from any number of students, parents, or other persons, at the same time or at different times. When using this tool with students, in general it holds true that the answers furnish valuable information to the degree that students are in situations which lead them to give thoughtful consideration to the questions. For example, a senior girl will tend to give more thought than a freshman girl to questions concerning after-graduation plans and what the school might do to help her carry out the plans.

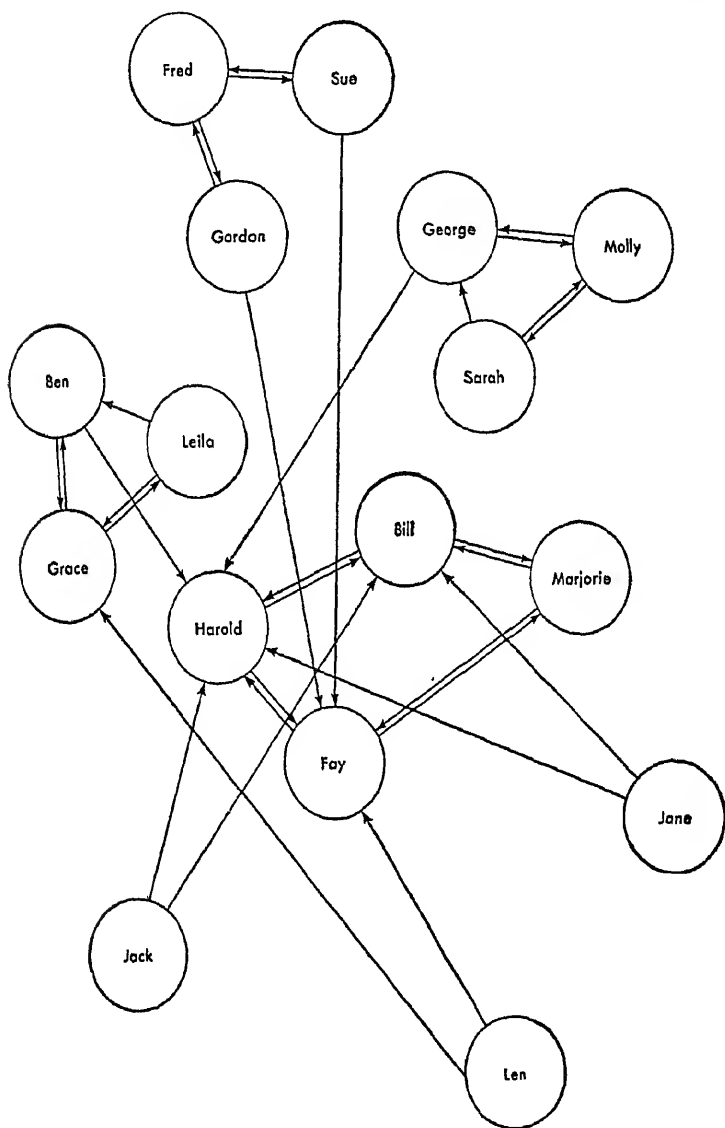
## CHARTING GROUP RELATIONSHIPS

This is a device for adding to one's information about relationships within a group. It is also useful to check observation of these relationships and for furnishing clues to what to look for in further observation. In the accompanying chart some of the relationships between the girls and boys in a small eleventh-grade dramatics class are shown. The class was an elective subject and, as in all voluntary groups, there were more intimate friends among the group members than is apt to be the case in required classes.

The teacher asked each boy and girl to name the two people in the class he or she liked best to be with and to work with. She asked them to put their own names on a piece of paper and write the other two names below their own. Teacher-student relationships were so friendly she felt that she could request the boys and girls to do this and get reliable responses. She explained that she wanted the information for her own planning, that it would not be divulged to anyone else or to class members.

Before charting the students' preferences, she made notations of the relationships in the group as she understood them. After charting, she made parallel notations from the chart. She found clues to relationships of which she had not been aware. She found confirmation of some of her observations and was led to question her findings in some instances.

The double lines on the chart represent reciprocal preferences, the single lines show an individual named another as one of the two persons he liked best to be and work with but was not named in return. It is necessary to study the chart and the following notations of the teacher together, and thoughtfully, to understand the teacher's findings.



## Relationships before Charting

Harold is the recognized leader,  
 liked by boys and girls  
 both

Bill leans on Harold

Couples are

Harold and Fay

Bill and Marjorie

George and Sarah

Fred and Sue

Boys who are intimate friends

Fred and Gordon

Bill and Jack

Girls who are intimate friends

Leila and Grace

Molly and Sarah

Not liked by boys

Len, Jane, Sarah

Not liked by girls

Len, Gordon

## Relationships after Charting

Correct about Harold as leader  
 Harold and Fay and Bill  
 and Marjorie a foursome  
 around which others tend  
 to center their class activi-  
 ties?

Mistaken about George and  
 Sarah; it is apparently  
 George and Molly. Knew  
 Sarah not liked by other  
 boys, missed the triangle  
 relationship

Also missed the other triangle  
 entirely—Ben and Grace  
 plus Leila

Cues:

No one named Jane, Jack, or  
 Len.

Len my problem child—too  
 immature for this group?

He is a Jewish boy—?

Jane—boy crazy but getting  
 nowhere. Her appearance  
 and posture?

Jack—a surprise—his friends  
 must be outside the group  
 —find out

Leila dominated by Grace?

Gordon vexes Sarah (Gordon  
 vexes me)

Fay—too pleased with herself?  
 Fay and Gordon?

Where does Ben stand with the  
 boys?

The information furnished by charts of this type is valuable principally to indicate the over-all structuring of relationships within a group and to show who are the isolates. In this charting, no one named Len, Jane, or Jack. This is a cue and, if confirmed by later observation, may become very significant for counseling when connected with other data about a student's difficulties and problems. Repeated use of this device is a way of finding out about changes taking place in relationships over a short or long period of time.

The chart presented here must be seen as a sample. Three, four, or five names might be given in the order of preference and the corresponding number of lines charted to show other relationships. After five a chart is apt to become too complicated to be readable. No one chart can be expected to reveal all the relationships in a group, and the relationships that are indicated have to be verified.

The question concerning preference may be different from the one the dramatics teacher used. It is often advisable to make the question more specific to a given situation. For example, in a girls' camp the campers named others they would like as tentmates in the order of their preferences (27). Of course it is a waste of time and energy to chart group relationships on the basis of students' stated preferences if the teacher or leader or counselor has any reasons for thinking that the students will be afraid to reveal their true preferences.

#### THE CASE CONFERENCE

In a case conference teachers meet and pool information concerning a girl. They verify observations of her by comparing their findings. They are enabled to see the consistency or inconsistency of her behavior in different situations. Each

teacher can come from such a discussion with a better understanding of the student and her needs.

Arriving at this understanding is only the first step in a case conference, however. Decisions must be reached about the steps to be taken in helping the girl and a plan made for putting the decisions into action. Lastly, there is selection of the one in the group best situated to give the help. This will be a person who has established friendly relationships with the student, a person the girl seems to like. A discussion of a case that does not result in a plan for helping the girl concerned or in definite recommendations as to the next steps to be taken in regard to her is not a case conference. The technique requires all the procedures described and, in addition, a record to be made consisting of summarized findings and the decisions reached.

#### THE CASE STUDY

A consultation between two or more teachers in a case conference is not to be confused with a case study. The second is a thorough exploration of a girl-in-her-situation; of her home, school, and community life, including past and present factors, coupled with as complete an analysis as possible of her personality, interests, abilities, disabilities, capacities, achievements, and difficulties. Information from every available person—teachers, administrators, parents, physicians, nurses, psychiatrists, attendance officials, social workers, employers, clergymen, youth leaders—is collected and coordinated in a summarized statement that gives an accurate picture of the individual, her difficulties and potentialities. There is no case study presented in this book. In some instances, the descriptions of girls' behavior and problems in Chapter Five are derived from case studies, but these briefed accounts do not show process. Complete case studies



are made of comparatively few girls and are usually directed by persons officially assigned counseling responsibilities, for they have the freedom from classwork required to consult with the various people who have or who can obtain information. In this respect, the formal case study differs from the techniques previously discussed, which are used constantly by teachers and others to study and understand any girl they wish to guide.

#### EXPERT ASSISTANCE

In one respect, school counselors today are in the same position as members of the medical profession. It can no longer be expected that any one person can acquire all the technical knowledges and skills in either field of work. In medicine we have physicians who have specialized; they are eye, nose and throat, or heart specialists, gynecologists, or other kinds of experts in particular areas. For a while it looked as though there would be no place for the general practitioner, but with the emphasis on the psychosomatic unity of the body, the general practitioner is coming to be recognized as the physician who sees the person having a disease instead of the disease a person has.

The school counselor is a general practitioner in much the same way in cases requiring extensive investigation and expert remedial steps to be taken. She calls upon experts in many fields for the help she needs to make the investigation a thorough one, to render the diagnoses of difficulties more reliable, and to find the remedial measures these require. She turns to physicians, nurses, and psychiatrists in matters of emotional and physical health; she turns to the vocational expert in matters of occupational guidance, to one who knows the shifting patterns of occupational requirements, demands, and opportunities. She turns to recrea-

tion and youth leaders when problems center in leisure-time activities and youth relationships. She turns to welfare and social workers when help is needed to solve social and financial problems centered in the girl's family life. No counselor today need feel inadequate because she seeks this expert assistance. It is a sign that she knows her job. She is really inadequate if she does not see the girl she is studying as a total person and recognize when the student's needs require the services of a physician, a psychiatrist, a social worker, a vocational adviser. The school and the community are inadequately providing for the counseling of young people if the assistance of experts is not made available to counselors and through the counselors to the boys and girls.

#### GENERAL RESEARCH

The conception of education as guidance implies for all counselors, deans, and principals the carrying on of in-service education with the teacher group. This conception of education has developed and has been increasingly accepted and acted upon chiefly as a result of research findings concerning how human beings grow and learn. In Parts I and II of this book we explored these findings as a means of seeing what the job of counseling is like today. Those doing the job are under obligation to continue such exploration, to keep abreast of research. They must also keep abreast of social changes. They thus may continuously be acquiring a backlog of information about girls in general and about the culture, which can be drawn upon in studying and understanding a particular girl.

The studies of adolescents being carried on, plus the literature discussing and interpreting the findings of these studies, and the literature that describes and analyzes social developments represent the most important areas to explore if coun-

selors would guide students—not for living in an age that is gone, but in an age that, like the students themselves, is “in the process of becoming.”

### Ways to Help Each Girl

This section of the chapter has been organized into three parts: Orientation, Changes in the Situation, and Changes in the Girl. The division is only a convenience, for changes in the field change the girl and changes in the girl change her particular field. The entering student is coming into a new situation, and the counselor works to bring about changes in both the girl and her field so that the student may be afforded and be able to select the experiences that will best meet her needs. In the second instance, the counselor works to change a situation as one solution to a girl's problems; this almost always involves individual guidance. In the third instance, the counselor helps the girl to bring about desirable changes in herself, which will change her situation for better adjustment. The three are but somewhat different approaches to the same end, helping girls to meet their needs in the situations with which they are interacting in socially acceptable and personally satisfying ways.

Since the field theory is the basis for these approaches to guiding girls, to give vitality to this theory turn back to page 105 and look again at the diagram of Marie interacting with her particular world. We have considered the total field of girls in school and college to be made up of their home, school, and community living. Within the context of this total field, attention can be focused on any one of the three areas. Any one of these areas, the community, the school, or the home, can be thought of as a lesser field

within the larger, each with its interacting parts. Within any area there are still smaller fields, classroom situations, extra-class situations. A girl interacts daily in a variety of these smaller fields as they are interrelated and make up her total school environment.

#### ORIENTATION

The girl or boy entering college, going from junior to senior high school, or leaving the elementary school for junior high school, needs the reassurance that knowledges and understandings about the new situation can bring. The many ways now being used to assist students in taking the next steps in their educational journey are evidence of educators' realization that it is important for the student to start with the journey to be taken understood and well planned.

In good practice, junior high-school counselors go to the elementary schools, senior high-school counselors go to the junior high schools to become acquainted with the students who will come to their institutions the following semester. These counselors, together with the current teachers of the boys and girls, answer questions about the school to be entered, arrange for visits so that the prospective students may learn their way around the building, observe activities in progress, and become acquainted with those persons who stand ready to help them in the new situation. Whenever it can possibly be arranged, the counselors who direct this orientation remain the advisers to these boys and girls through the years they are in the junior or senior high school.

In junior high schools the counselors work with senior high-school personnel to complete their tasks as advisers by preparing students for the next step in their educational

journey. In senior high schools there are frequently orientation courses for entering students in which they are assisted to get acquainted with the organization of the school for working and playing, with the physical plant, and with opportunities open to them through class and extra-class activities. If the curriculum has a core of subjects or courses all students are required to take, the teacher of the orientation program helps the new students to understand why these areas of experience have been considered important for them to have. The boys and girls are guided in making choices in the remainder of the curriculum according to their needs, interests, and purposes.

The teacher of an orientation course who knows her job bends every effort to help her students see the relationship to themselves and to their goals of the many new facts they are asked to acquire. She understands the necessity of self-understanding if they are to make satisfying choices. She helps them to assay their own interests, abilities, disabilities; she learns to know them as persons through using the techniques that have been described. This teacher is not usually providing guidance of a group. She is helping a collection of individual students who are facing similar problems. Frequently supplementary individual guidance is necessary.

In senior high schools it has become best practice to assist students to prepare for the diverse next steps they will take after graduation through senior problems courses supplemented by individual guidance. These students are helped to decide upon the institutions in which they will continue their education by learning about the opportunities different institutions make available. They are guided in considering the problems of marriage and homemaking and the establishing of a family. Those who expect to get

a paid job or to continue vocational preparation on a job are assisted to see what steps they need to take and are helped to take them. All sorts of personal problems from hair arrangements to marrying and/or going to college are considered.

The geographical dispersion of college students makes it necessary for a great deal more of their orientation to be done after instead of before their entrance into an institution. In this, the small residence college, with educators as heads of residence, an expert counseling staff, and the assistance of carefully selected upperclassmen as "big sister" or "big brother" counselors, is in the most favorable position to do the best job. Large universities—and large high schools as well—are too often inadequately staffed to give the same quality of help to students even though a great deal of thought is given to the counseling setup. Advisers have more students assigned them than they can possibly help effectively even with the most earnest desire to give this help. In addition, they are handicapped by not having opportunities to get to know their advisees and to observe them as members of classes. Though many large institutions select heads of residence halls for their counseling ability, in many situations only a minority of the students live in these halls. Advisers in universities cannot count upon much help from the average head of a sorority or fraternity house, for these persons, gifted as they may be in their fields, are usually selected for other attributes and abilities than their expertness in counseling young people as that job is understood by forward-looking educators. Besides, a large number of students are scattered about the community, living in homes, apartments, boardinghouses. The universities' concern with these is limited to obtaining an approved list of living places.

Advisers in large institutions, and small ones as well, can and do get help with their too-many advisees. The help comes largely from older students who have learned their way around the institution, who "know the score" when it comes to program making, requirements, and the like, and who have a genuine liking for people and a willingness to try to understand and aid them. Assisted by such students and by impersonal types of aids, such as handbooks, guidebooks, and catalogues, the counselors in these large institutions get along as best they can. They do succeed in helping some students, but there are many students who need help who never come to the attention of those who might assist them.

Increased acceptance of education as guidance will mean an increase in the number of counselors, both in high schools and in colleges, and a corresponding decrease in the number of advisees assigned to each. It will mean greater identification of counseling with teaching. It will mean the assignment of a group of about thirty students to a teacher who will learn to know these students thoroughly during their years in the institution through continuous contacts with them in class and out of class. Time will be allotted to counselors and teachers to permit them to give real help to each individual in solving the persistent problems of living. This is "best" practice now. It is not, unfortunately, common practice. What these arrangements, when they become general, will do to change the existing climates of many of our high schools and colleges may only be imagined.

#### CHANGES IN THE SITUATION

*Introducing a New Element.* Any new element introduced into a field changes the situation and the character of individual response. This, in brief, explains how a coun-

selor helps a girl by bringing about environmental changes. Let us take the case of Lorna D—, just entered the tenth grade of the senior high school, as an illustration of this type of procedure.

The physical education teacher came into the counselor's office several days after school had opened and said, "I'd like to talk to you about Lorna D—, a new girl. She refuses to bring her gym suit and says she doesn't like gym, thinks her doctor will ask to have her excused from it. I don't believe there is anything physically the matter with her. She isn't like most other girls who want to get out of gym—other girls like her, she's very polite, not defiant, just says she will not bring gym clothes. I thought perhaps you could do something, since I won't have time this next week to even think about her much less find out about her."

The counselor made a notation on her desk pad and said, "I'll see what I can find out." When she got around to Lorna's case in her routine of work, the counselor located the girl's cumulative record, read the items carefully, and jotted down on a piece of paper under the girl's name:

P. E. grades, B during 7 and 8 gr., F in 9

Other grades, mostly B's, some A's and C's

Med. exam. as L 9—nothing

Gym period—III

Comments—steady worker, nice girl, helpful, pleasant.

The next day the counselor dropped into the gymnasium during Period III. The girls, in gym clothes, were having their heights and weights taken. The teacher indicated Lorna to the counselor, seated at a table recording measurements. The counselor chatted with a senior who was weighing the girls, observing Lorna at the same time. After staying about ten minutes the counselor left. Back in her office she added to her memoranda: Nothing on the surface to indicate what is wrong; see Lorna D—.

During the interview that followed Lorna was on her guard at first, having been summoned to the counselor's office, but she soon relaxed as she and the counselor talked about the entering class and the activities in store for it. The counselor asked Lorna how she was getting along and the girl said, "Just fine," but she looked away. The counselor,



having estimated the character of the girl she was trying to help, came to the point immediately, "Lorna, you are too straightforward a girl to beat about the bush. Let's get into the open and deal with it. What's the trouble?"

"Physical Ed "

"I know. Why?"

"I won't wear my gym suit."

"Why not?"

"I just can't."

"Is that a reason?"

"No—I—" Lorna sprang up. "Look, Miss X—, look at me. I'm twice as big around the hips as the girls I know I look terrible in shorts Everybody would laugh at me I just can't bear to wear them." The counselor did look at Lorna. The girl was large around the hips but not abnormally so.

"Did you tell your teacher about the way you feel?"

"Not this one. I did in junior high, but she wouldn't listen, said I was silly. You see, I have always been large, but in the seventh and eighth grades we didn't have to wear gyms. I got F's in the ninth grade when we did."

"You don't want to get another one here, do you?"

"No, of course not, but—I—"

The counselor interrupted quietly, "Lorna, instead of repeating in your mind what you can't or won't do, why not start thinking about what you can and will do?" Lorna thought.

"I can get excused from gym—maybe "

"That would be dishonest if there is no reason for you to be excused."

"I can take gym in my street clothes and play extra hard "

"There are several things wrong with that solution. Name one."

"Well, I'd be kind of messy afterward, but I guess I could stand that. Oh—I know—do you suppose Miss R— would let me use a skirt if I kept it special for gym and changed to the rest of my outfit and took showers and everything?"

"She might. Why don't you ask her?"

"Oh, I will. Won't it be wonderful if I can do that?" The counselor agreed enthusiastically that it would be, but cautioned, "You must talk frankly with Miss R— as you have with me about the way you feel."

"All right. I will. I was afraid, but I'm not now."

The counselor wrote a note to Miss R—: Lorna D— is coming in to talk to you. She is very sensitive about the size of her hips—thinks them abnormally large and believes she would be a laughing-stock in gym shorts. She has a solution to offer which I am sure you will consider favorably, even though it means making an exception to the rules.

Lorna brought a short cotton circular skirt the same color as the other girls' shorts and ended the term with a B.

With guidance Lorna was able to cope with the physical-education situation and solve her problem. One of the reasons was that the situation had a quality of "give" to it in the willingness of another individual, the teacher, to modify her actions. Another factor was that Lorna had attitudes and habits that led to a successful solution once the new element was introduced. Another girl might have made the same plan that Lorna did but have failed to make good.

In cases where the counselor's understanding of a girl-in-her-situation leads her to conclude that the situation is too much for the student to cope with, she can often substitute for it another situation, which becomes the new element changing the girl's total school environment. Many adjustments of subject programs are of this type. The girl mentioned in the first chapter, who was failing in chemistry, is a case in point. To suggest to this girl and her parents that she should drop chemistry and to advise on the selection of another subject does not mean that the solution of the problem permits the student to run away from it. It means the girl is being helped to face her problem realistically. This would not have been true if Lorna D— had gotten herself excused from physical education.

The counselor will probably spend considerably more time with this second girl than with Lorna before a satisfactory solution is reached. Before a new subject can be

selected, the girl and the counselor will have to determine what her needs are; they will have to discuss possible selections in the light of her goals; her parents may have to be consulted if the girl should be helped to reconstruct her goals.

Such cases as the above are usually described by the term "academic adjustment." They are not the only ones which are solved by the substitution of one situation for another as a means of changing the field of interaction. It happens often enough that a counselor will shift a girl from one class to another in the same subject with a different instructor. This may be to obtain a better time schedule for the girl, but it more frequently is because either the student or the teacher says, "I simply can't get along with her." It cannot be judged whether the change is an adequate solution or not unless all the factors in a given case are known. It might well be that the new element needed for a true solution is a change of attitude on the part of the girl or on the part of the teacher or on the part of both. Frequently counselors can bring this about by arranging that the three concerned get together and achieve a friendly understanding. Frequently this fails; the counselor may be inept, the girl may have fixed behavior patterns, the teacher may not have the "give" that Lorna's physical-education teacher demonstrated.

Counselors can introduce a new element into the girl's field by adding a situation to those in which the student is already interacting.

Lena G— walked into her adviser's office one day and said, "Miss L—, I'm going to leave college."

"Why, Lena, whatever for? What's the matter with college?"

"Nothing's the matter with college. I love it. But I've made up my mind to quit at Christmas."

"It isn't money, Lena?"

"Not at all—but you see, I have two brothers overseas and the man I'm engaged to will probably be going soon. I just can't stay here doing nothing about the war when I think of them. I want to get a war job, not just fiddle with rolling bandages and things like that."

"I know how you feel. I've been through the same thing myself, but—"

Lena interrupted, "I know what you are going to say—about the social value of college women sticking to their plans and about the value to me personally. I have thought about all that, but I'm leaving."

"Well, Christmas is three months away. Perhaps you will change your mind by then."

"I might, but I don't think so."

The adviser called upon the chairman of the student committee coordinating all activities on campus for the war effort and chatted with her about the work. The adviser learned that arrangements were being completed for a nurse's aid course and for girls who received certificates to work in adjacent military hospitals afterward. She asked who was going to head up the work for the students and, upon being told no one had been appointed, that they were hunting for the right person, she suggested, "I know just the girl. She is capable and I think she would be interested, Lena G—."

Lena did change her mind. She accepted the job until Christmas, but the following semester she was still at college, a nurse's aid working regularly each week at a hospital and serving as student head of the nurse's aid training program in her college.

Lena might have found this fulfillment of her intense desire to do something she considered really important toward the war effort, but she would have had far less chance of being chosen to head up the training program without her adviser's action in her behalf. Counselors have many opportunities to work in this manner. Depending upon the needs of students, they can create different kinds of situations that did not exist before, new projects for the students themselves, new services to the school and to the community.

*Guiding Group Relationships.* In all class or extra-class programs in which teachers are leaders and advisers of students who are working or playing *as a group*, a very positive method is being used to help girls, if those teachers are aware of the relationships being structured within the group and are skilled in bringing about desirable changes in them. Charting these relationships is one way of gaining understanding of them. The isolated girl, the overly aggressive one, the irresponsible one, those whose abilities for leadership have never been developed, and others, may be identified, then helped through the group process that has already been described. Hopkins's explanation of the democratic level of cooperation quoted on page 223 of this chapter should be studied carefully by teachers and counselors who are acting as advisers to groups.

Obviously, it is easier to describe process than to put it into practice. The method of developing individual responsibility and self-directed action through group experience is slow and often tedious and discouraging. Freedom to act has to be earned; it is neither *laissez faire* nor license. In the process of guiding individual growth through group relationships one starts at the point where the individuals are and moves toward responsible action only as fast as growth within members of the group allows. In order to use the group method the teacher, counselor, or parents must have a deep conviction that through skillfully guided experiences in the group, the irresponsible, the isolated, or the overly aggressive girl has her best chance of becoming a cooperating individual. One learns to cooperate only by cooperating, and one finds in the process that it brings satisfaction of needs and desires. It is our most potent educating tool.

The teacher is the determining influence of the climate of her classroom, laboratory, office, gymnasium, studio, study

hall, library. If she is a person who believes in herself and others and has the skills to be a democratic leader, the resources of all members of the group are pooled in shared planning and action for common ends. Each student gains in self-respect and self-confidence as his ideas, his contributions, and his actions are respected and thoughtfully considered by the teacher and other students. As each one gains in self-respect and self-acceptance his thoughtful respect for and consideration of others' ideas, contributions, and actions are increased. There develops the extension of self into concern for others, whose achievements, failures, fun, and hard work are identified by the individual with his own.

The process through which an aggregate of individuals becomes a cohesive group and each of the individuals in it develops belongingness to the group, in the full sense of the word, must be that of voluntary action. It is not possible to force people to be democratic; the means used do not lead to the ends desired. For this reason extra-class activities in which students come together on a voluntary basis are particularly valuable for developing genuine group action, shown in cooperative responsible behavior, and the sense of belonging. This does not mean that the same values cannot be achieved through class activities to which students are assigned; it only means that the task is more difficult. Usually teacher and students have a longer road to travel before group action and group belongingness are attained. The difference lies in this: in the voluntary group the student is saying, "I am here because I want to be here"; in nonvoluntary groups he may be saying, "I am here because I have to be here." Some students, however, place value on the activities of a nonvoluntary group and their attitudes are similar to those who come together because they want to be together for some purpose. As traditional teacher-

student relationships are restructured into democratic patterns in all school activities and as curricula are built democratically, centered in the needs of students, classroom teachers' efforts to guide group relationships toward democratic ends will meet with fewer difficulties.

#### CHANGES IN THE GIRL

We have seen some of the ways the counselor can work to change the interacting process in order to help girls solve their problems. Though in each case the counselor acted to change an element in the girl's situation, she was also working—in fact, it was her objective—to bring about changes in the girl. This section shows some additional ways to bring about interacting changes.

Let us return to Lorna D— in her physical-education situation and suppose that her teacher wrote the counselor: "I am sorry, but I cannot permit Lorna to wear a skirt in gym. Regulations call for shorts and the other girls would not understand. Lorna is not as large as several other girls in the class, who take wearing shorts as a matter of course. I do not think the girls should be humored in this."

There are several other possible solutions to Lorna's problem. The counselor can try to persuade the teacher to change her mind; she can ask for an administrative order, "Please permit Lorna D— to wear a skirt in physical-education class"; she can explain to Lorna that she must meet the demand or fail in gym and that the choice is hers; or she can help Lorna to change her feelings about her body. Most counselors would probably try persuading the teacher first if they felt that there was reasonable hope of getting cooperative understanding. Some would put compulsion upon the teacher, but the chances of improving Lorna's relationship with her teacher by this method are few. Some would be-

lieve they had done all they could to help the girl and take the third way.

Taking the last way would mean trying to change Lorna's attitudes toward her body. Through knowledges about and through greater skill in the use of it, perhaps her feelings might have been dissipated in reassurance that she was normal. We can only say "might," for there are too many unknown factors. It has been proved over and over that knowing facts does not mean that the facts are used as a basis for action. Anyone who has taught health education can testify to the gap between the facts known on an examination and what students believe and do. In Chapter Five we saw how the feeling toward the body is dependent upon self-acceptance and acceptance by others. The counselor who undertakes body education has to consider the total developing personality. In Lorna's case, reassurances in the forms of knowledges and greater skill of movement might have brought about a change in her feelings. She seemed "steady," "dependable," "liked by others." The danger in this solution lies in getting conformity but having the feelings expressed in a less direct way, thus causing the girl greater difficulty. Lorna's behavior was neither aggressive, withdrawn, nor substitutive. She faced her problem and took a direct way to solve it both before and after receiving guidance. If a girl is persuaded to conform through a desire to please, to get along, without any real change in feelings, it is impossible to know whether or not the feelings would be expressed in less desirable ways.

In counseling adolescents, it is reassuring to remember the time factor. The total process of maturation in these years, sometimes thought of as an interacting spiral of growth, brings profound changes in feelings and attitudes and, thus, in behavior. When she has become a year or so older, Lorna's



feelings about the size of her hips may well change to pride if she has been helped to accept her body development as a female person. The inner conflicts and observable difficulties of adolescents have a way of being resolved and solved through growth itself—through the process of changes in the organism and changes in the prevailing mores accepted by the age group at a given time.

To survive, the individual must find ways of dealing with conflicts and difficulties, ways of understanding the self and acting upon this understanding. The counselor's job is to help the individual girl discover ways of behaving that are individually and socially acceptable. The girl who shows a disorganized personality through ambivalent behavior, one who reverts to child patterns of dodging responsibility by lying, hysteria, and other manifestations of emotional instability, can be aided to grow toward mature adult behavior. The exasperating, irresponsible, undependable, insecure adolescent becomes a composed, well-balanced, self-responsible person through changes both in the self and in the field of interacting forces.

The time element in maturation is often most evident at the junior-high-school level. Although the counselor may wish to close her eyes to problems and depend upon the time factor for their solution, she does not cease in her skilled approach to individual problems; she does, however, get perspective and reassurance from the knowledge that there are vast differences between seventh, ninth and twelfth grade girls.

Any counselor who has tried to guide adolescent girls knows that some of them have been so injured psychologically that they can rarely if ever be helped to live socially adjusted lives. Under compulsions these girls may conform or "reform," but the conformity or reformation is

not often patterned as upward or forward with occasional lapses, but as downward or backward with occasional attempts "to be good," "to work hard," "to come to school regularly." Such girls often say, "I don't know why I act as I do. I don't mean to and then something happens and I am upset or mad or hurt—I can't seem to help myself."

These girls are not aware, and often a counselor does not understand, that they are driven by urges and desires, biological in origin and socially diverted and thwarted. These urges are demands of the organism for fulfillment through living. We have seen that these demands are more than, and at the same time interrelated with, physiological needs; these are the needs for security, for belonging, for expression. The satisfaction of such needs is as basic to the health of the organism as food and sleep. To expect deprived, insecure, and disintegrating organisms to become "fine characters" by the action of their will or intelligence, when some other person points out the advantages in being a fine character but nothing is done to remove the blocks to its development, is not facing the facts as we now know and understand them.

We are not implying that the counselor can do little or nothing to help girls in changing their attitudes and feelings to make better adjustments in given situations. She can do much to aid many girls, for the adjustments to reality adolescents must make mean they must not only learn to face up to and appraise the world as they interact in it, but also to face up to and appraise themselves—their weaknesses and strengths, their shortcomings and achievements. A part of the adolescent girl's progression toward reality is growth in ability to face and appraise her own actions and their consequences. The appraisals will be according to the values she has been accepting for herself. The adult who

has friendly understanding and insight into her needs, goals, and inevitable conflicts can be of great assistance by helping her to analyze attitudes and feelings that are causing difficulties. But analysis is not equated with force, compulsion, or even persuasion on the part of the counselor as a way of changing the girl. Change must be self-directed by guided effort on the part of the girl herself, brought about by her seeking and identifying within herself causes of the problems that confront her.

The counselor who thus helps girls in bringing about changes in themselves is always mindful, however, that healthy personalities, increasingly able to take the described self-responsibility, cannot be achieved apart from healthy social situations. She understands that prevention of personality disturbances through providing a healthy climate of relationships is far better than trying to do something to resolve difficulties after they arise. She understands, too, that often the best aid she can give girls in changing their attitudes and feelings is through actions to make the situations in which they are interacting contribute to a healthier environment, fostering, not blocking, the desirable changes. No matter what approach she may use to help girls this counselor never forgets the "stubborn irrefutable fact" of the interacting unity of individual-and-environment. There should be nothing abstract about this concept by now. By the same token, there should not be anything abstract about conceiving of guidance of individuals as the way to bring about social change. Just as surely as maladjusted, frustrated, restricted, dissatisfied individuals contribute to the making of a restrictive, undemocratic and disintegrating society, so healthy personalities build their integrative qualities into the society, contributing to the making of a social structure and climate suited to the needs and requirements of human beings.

## Recommended Readings

As background to studying how a democratic climate may be created by restructuring relationships read Tead, *The Case for Democracy and Its Meaning for Modern Life* (239), and Myrdal, *An American Dilemma*, Chap. 28, The Basis of Social Inequality, and Chap. 29, Patterns of Social Segregation and Discrimination (182). Be sure to see the articles reporting the experiments on autocratic and democratic atmospheres conducted by Lewin and others (149, 150, 151, 152, 258). For better understanding of the democratic process and how it may be guided read Hopkins, *Interaction* (132); Baxter and Cassidy, *Group Experience—the Democratic Way* (28); *Leadership of Girl Scout Troops—Intermediate Program*, Chap. 1, Leadership of Youth, and Chap. 8, Leader-girl Program Planning (110); Philadelphia Public Schools, *Living Together with Mutual Respect* (201); Educational Policies Commission, *Learning the Ways of Democracy* (92); Leighton, *The Governing of Men*, Part II (147).

For further study of curriculum building to meet needs, with the conception of education as guidance, the following are recommended: North Central Association of Colleges and Secondary Schools, *General Education in the American High School* (193); Butts, *The College Charts Its Course* (53); Heaton and Koopman, *A College Curriculum Based on Functional Needs of Students* (124); Aiken, *The Story of the Eight-year Study*, Vol. II, *The Schools Choose the Democratic Way*, and Vol. III, *The Curriculum Heeds the Concerns of Youth* (2); the Harvard Committee Report, *General Education in a Free Society* (121); *Were We Guinea Pigs?* (262); Coyle, *Rural Youth in Action* (72); Burton, *The Guidance of Learning Activities* (52); Leonard, J. Paul, *Developing the Secondary School*, Rinehart, New York, 1946.

Discussions of counseling techniques and their use will be found in Strang's several volumes (232, 233, 234, 235); Lloyd-Jones and Smith, *A Student Personnel Program for Higher Edu-*

cation (154); Inor Group Guidance Series, Vol. III, *Self-measurement Projects in Group Guidance* (5); Baxter, *Teacher-pupil Relationships* (27); Hawkes and Hawkes, *Through a Dean's Open Door* (122). Burton, *The Guidance of Learning Activities*, contains excellent procedures in constructing evaluating instruments with students and for observing student behavior (52). For accounts of complete case studies see Smithies, *Case Studies of Normal Adolescent Girls* (227), and Murphy and Ladd, *Emotional Factors in Learning* (181). For interview procedures see *The Interview in Counseling* published by the U. S. Department of Labor Retraining and Reemployment Administration, 1946. Traxler, *Techniques of Guidance*, is particularly valuable for methods of recording and for blanks and forms useful in counseling (242). Warren, *A New Design for Women's Education*, contains an Application for Admissions Blank in the Appendix (257); another such blank will be found in Traxler's book (242). The responsibilities of different types of experts and of counselors are discussed by Challman, "Problems of Pupil Adjustment Requiring Counseling" (62). Traxler (242), Burton (52), and Fenton (98) give helpful discussions of aptitude, achievement, and personality tests. The use of charts for gaining insight into relationships within a group is explained by Baxter and Cassidy (28) and in *Leadership of Girl Scout Troops—Intermediate Program* (110). Counselors should know about and use *The Guide to Guidance* (183) to keep informed about new publications in the field of counseling and allied subjects.

PATTERN FOR CHAPTER EIGHT

*Girls and Their Parents*

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The Meaning of Home Relationships

Home as Pattern and Climate

The Matrix of Life

Parents of Adolescents

The Girl and Her Parents

School-home Relationships

A Basic Point of View

The High School and Home Relationships

The College and Home Relationships

Helping Adolescent Girls with Parent Relationships

## CHAPTER EIGHT

### *GIRLS AND THEIR PARENTS*

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It is the purpose of this chapter to sketch in outline form a very complicated problem area in the individual's experiencing, that of home-child relationships. Counselors, in order to acquire any working competence in understanding the deep and pervasive meanings in this fundamental aspect of human development, will find this discussion helpful primarily as a way of seeing the over-all outlines of the problem and thus gaining direction for further study.

Since this is not a book on parent education, but one designed to give school personnel insight into their working relationships and problems in counseling girls, this chapter views parent-child relationships to see what these basically mean in the structuring of individual personality, what they come to mean more significantly at adolescence, and what special meanings they have for the girl-child. The second part of the chapter derives from these meanings implications for school-parent relationships, first setting up basic principles, then discussing these in relation to the parents of high-school and college youth and finally in relation to the ways counselors can help adolescents to understand their parents better and establish mature relationships with them.

## The Meaning of Home Relationships

### HOME AS PATTERN AND CLIMATE

Seeing the girl's home as a design means noting whether she lives in a trailer or in that thirty-room house on the hill above the town and noting whether she has both father and mother, is adopted, an orphan, living with her grandmother, or an only child or a twin. If there are other children in the family, how many are there, of what sex? Where is she placed in age relationships to these others? Are there other relatives or boarders living in the same house? Knowing such facts about a given girl, we could draw or chart the home pattern as one step in understanding the individual or individuals concerned. But the job of diagramming this interacting field takes more knowledge than just the facts about the kind of home and the number and age relationships of those living in it. We must know how all these factors have acted and interacted in the girl's experiences from birth on and how she feels about herself in relation to the kind of home she has, in relation to others living in it and her own place in it.

Can she be diagrammed as secure within the circle of either the trailer or the thirty-room house, or is she on the margin or outside the close parent-sibling group? Is she at the top of an affectional choice of one parent and below another child or other children with the other? Which parent gives her assurance and security, or do both or neither one? Where does she place herself in her feelings toward her various brothers and sisters? "Mary and I always fought but I felt very close to my brother, Joe. He always stood up for me and gave me nice things; he wanted me to be somebody."



Home pattern and climate in the United States are structured by a number of social factors either peculiar to our country or with particular aspects. One that strongly influences family life is the fact that we do not accept as adequate a home in which many generations live. Each couple starts out to make their married life quite separate from their parents and grandparents. This makes the American child from birth on very much more dependent upon the love and acceptance given him by his parents than in a culture where older generations have a greater part in the experiences that structure the individual's security and sense of belongingness in the early years of life.

Another factor in our social climate is the demand for achievement made upon the child. He must measure up to the other children of his age and size in the neighborhood, in his perambulator, nursery school, kindergarten and subsequent school grades, and he must compete with the children within his own family in order to be fully loved and accepted by his parents. The roots of this competitive pattern go very deep in our American life. They are twined around the idea of America as "the land of opportunity" and other ideas derived from that concept—"rugged individualism," "If a man does not 'succeed' it is his own fault," "Only the strongest and best should survive for that is the law of nature," "We want our children to get further than we did."<sup>1</sup> In previous chapters the necessity of love, affection, and acceptance by parents for self-acceptance and a sense of security has been indicated. Mead points out:

It is only possible to love a child as part of one's self unconditionally, if one loves one's self in a certain sense uncondi-

<sup>1</sup> See discussion of this point in Robert S. Lynd and Helen Lynd, *Middletown in Transition*, pp 406-407 (157)

tionally. The unconditional mother must have once been an unconditionally loved child, taking into her own soul part of the approval which was showered upon her. The peculiarity of the American version of "to him that hath shall be given" lies in this, that the child who, because he was bright or strong or beautiful, did receive great approval from its parents, is in turn able to love friends and lovers and children as parts of its highly approved self.<sup>2</sup>

The emphasis on being a success, on achievement, operates with greater force in middle-class society than in upper- or lower-class society.

The home pattern and climate of many individual children are influenced in many ways by our class system and the lower caste role still assigned Negroes in our culture. The child takes his social status from the class or caste to which his family belongs. His experiencing contains the values of that group and how it is valued by other groups in the society. It shapes his ways of living, influences what he does and does not do and his physical environment.

In our time, the great social convulsion of a world war made sharp impact on the lives of children and youth through disrupted home relationships. The migration of war workers, the employment of the mother, which results in unsettled and unsupervised home conditions, deeply affects a war generation also affected by war marriages and absence or death of the father and other members of the family and, in many cases, by the emotional distress of living with disabled and disintegrated men.

The aftermath, socially and economically, of the war means a continuing toll on individual lives and must be seen as a complicated addition to the disruptive and disturbing trends in our culture already recognized before the

<sup>2</sup> Margaret Mead, *And Keep Your Powder Dry*, p. 19 (162).

outbreak of war in Europe in 1939. We faced and are facing many grave social problems in the process of rapid change. We indicated the problems created by the changing role of women for both men and women, whose solutions will most certainly influence children in their basic home relationships. The rising rate of divorce in our country is one indication of present cultural strain in home life. It has played an increasingly large part in the configuration of cultural causes for insecure and neglected children, who become community and institutional problems.

We live in a society where large numbers of parents have been on the road— itinerant, living by the roadside, with job insecurity and its resultant nutritional, disease, moral, and educational problems. They were on the march during the Dust Bowl years. They have been on the march during the years of the herculean efforts to produce the tools of war—living in trailers and shacks and in war housing units. They have been on the move again as returning veterans and war factory workers look for peacetime jobs. This unsettled life is disrupting to both children and adults. Only the deepest affectional ties between parents, with the extension of these to each child in the family, can prevent such a life from being a disintegrating and deforming basis for future living.

In Chapter Five it was pointed out that many of the difficulties and conflicts the adolescent girl faces in creating an adult value system have their origin in contradictory standards for youth in the home and community and that this has always been so as the child and youth reach out for experiences beyond the close protection of the home. But the shifting standards and confusions of American adults from the First World War on have given young people an inordinate sense of insecurity. Increased mobility

of adult and adolescent allowed by the automobile, the outmoding of chaperons, the increase in public and home drinking, especially by women and youth, the lawbreaking and sophisticated sex patterns of the films, the shifting or rejecting of religious patterns, all contribute to a confused climate for youth.

Mead, with her insight into the cultural milieu that is making and being made by each individual, shows how the need to make choices arises in proportion to the confusion and complexity of standards and values held in the culture and goes on to say that the need for choice is "the forerunner of conflict" and illustrates her point by this description:

Our young people are faced by a series of different groups which believe different things and advocate different practices, and to each of which some trusted friend or relative may belong. So a girl's father may be a Presbyterian, an imperialist, a vegetarian, a teetotaler, with a strong literary preference for Edmund Burke, a believer in the open shop and a high tariff, who believes that woman's place is in the home, that young girls should wear corsets, not roll their stockings, not smoke, nor go riding with young men in the evening. But her mother's father may be a Low Episcopalian, a believer in high living, a strong advocate of States' Rights and the Monroe Doctrine, who reads Rabelais, likes to go to musical shows and horse races. Her aunt is an agnostic, an ardent advocate of woman's rights, an internationalist who rests all her hopes on Esperanto, is devoted to Bernard Shaw, and spends her spare time in campaigns of antivivisection. Her elder brother, whom she admires exceedingly, has just spent two years at Oxford. He is an Anglo-Catholic, an enthusiast concerning all things medieval, writes mystical poetry, reads Chesterton, and means to devote his life to seeking for the lost secret of medieval stained glass. Her mother's younger brother is an engineer, a strict materialist,

who never recovered from reading Haeckel in his youth; he scorns art, believes that science will save the world, scoffs at everything that was said and thought before the nineteenth century, and ruins his health in experiments in the scientific eliminations of sleep. Her mother is of a quietistic frame of mind, very much interested in Indian philosophy, a pacifist, a strict nonparticipator in life, who in spite of her daughter's devotion to her will not make any move to enlist her enthusiasms. And this may be within the girl's own household. Add to it the groups represented, defended, advocated by her friends, her teachers, and the books which she reads by accident, and the list of possible enthusiasms, of suggested allegiances, incompatible with one another, becomes appalling.<sup>3</sup>

This description of the diversity in pattern and climate of American homes has been, of necessity, very compressed, but it may help to characterize in general the field of interaction in which the basic structure of the personality is developed.

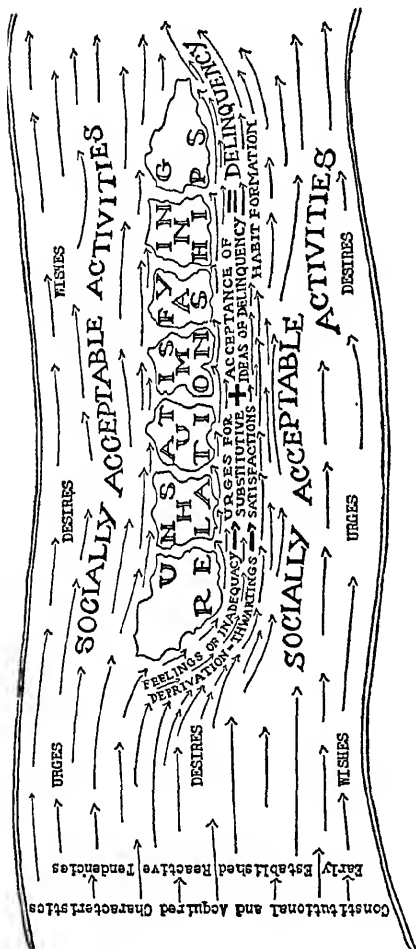
#### THE MATRIX OF LIFE

Since the way a particular combination of inherited factors interacts with particular happenings and their meanings to the individual makes up each person's unique life stream, we must try to see what forces are operating and be aware of and encourage those which, by the very nature of the organism, make for the integrating social personality. In the Healy and Bronner Chart reprinted on page 281 the individual is shown starting out with constitutional and acquired characteristics, plus early established reactive tendencies, and expressing his wishes, urges, and desires in socially acceptable ways until these are deflected into feelings of

<sup>3</sup> Margaret Mead, *From the South Seas*, "Coming of Age in Samoa," pp. 202-203 (166).

inadequacy, deprivations, and thwartings by lacks in the very core of human need—human relationships. Satisfying relationships may be indicated by an ongoing stream of life, where wishes, urges, and desires flow through socially acceptable activities. This chart can also be read to reveal how parents curb the basic wishes of the child to fit the social pattern as in toilet training, weaning, and the like. The parent's withdrawal of approval results in substitutive behavior, which is given parent approval and thus in time is fixed as a socially approved habit. This experiencing is of a highly emotionalized nature, is part of the earlier years of the child's life, is made by the feeling tone of parent behavior toward each other, toward the child or children in the family. It is so charged with feeling that it sets the very core or matrix of the individual's subsequent picture of the self, his value system, his social development in relation to others, and thus his eventual success or failure in mature love relationships.

The parent-child relationship is the basic medium through which each individual achieves or fails to achieve a sense of security, of belongingness, of being accepted or rejected—the core of his task in achieving a picture of the self that in adolescence moves toward becoming the grown-up or mature self, separate from dependence on family, as in the case of the little child, yet still receiving warmth and reassurance from sustaining family ties. The rejection of the child by one or both parents is so devastating an experience that a fully normal secure personality is never thereafter achieved. In studies of accepted and rejected children it has been found that the accepted child is "cooperative, friendly, loyal, stable emotionally and cheerful," cares for his "own property and the property of others," is "honest, straightforward, and dependable," while the rejected child lacks stability, is



parents and others are influenced by their own personal dissatisfactions.

Underlying all these are current attitudes, beliefs, local and group ideologies—the ideas and practices of a social individualism. These in turn are stimulated by social conditions and by easily observed exploitations, unfairnesses or dishonesties in business, law, politics, officialdom.

Ideals of delinquency are derived from companions, the observation of special temptations, reading, etc. These sources of ideas constitute environmental pressures. Through the acceptance of such ideas the deflected portion of the current of feelings and activities finds expression in delinquency.

The General Life Stream of Feelings and Activities. (Reprinted with the permission of the Yale University Press from "New Light on Delinquency and Its Treatment," by William Healy and A. P. Bronner, pp. 4 and 5)

Unsatisfying human relationships form obstructions to the flow of normal urges, desires, and wishes in the channels of socially acceptable activities. The deflected current of feelings of being inadequate, deprived or thwarted in ego or love satisfactions turns strongly into urges for substitute satisfactions.

The obstructive relationships are mainly those within the family group where the attitudes and behavior of

"given to attention-getting behavior," which has definite delinquent and antisocial aspects.<sup>4</sup> Plant summarizes this basic need for secure relationships in saying that the sense of security

. . . is established or not in the very early months of life. If, due to the early mothering, the child is given a certain emancipation, a certain feeling that he has an unquestionably safe haven (a sort of "Well, that's off my mind"), it is apparently difficult to shake him from this solid base. That the equally satisfactory reassurances of various religious patterns minister to the same end seems probable. Thus certain children early build the feeling that they are wanted, that they have a place-in-the-world, that there is a pathway home to which in their ventures they can turn when rigors press too hard upon them. This develops a certain attitude which colors everything they do. In similar fashion the anxious states of those who have no such security—to whom it has never been given or who lose it through severe trauma—color every activity. These fundamental attitudes run from a basic at-ease-ness to panicky states which enter into every activity.<sup>5</sup>

Security for the individual within the family constellation is often threatened by the conscious or unconscious preference of one or both parents for an older or younger, brighter or more beautiful, male or female sibling. This often happens to girls where the boy in the family is more obviously favored. In a culture that puts such high approval upon achievement and where parents give unstintingly of their affection to the child who is brighter, who does better in school, in athletics, in his paper route, than others, there comes a growing sense of insecurity and inadequacy to the

<sup>4</sup> Percival Symonds, *The Psychology of Parent-child Relationships*, p. 75 (237).

<sup>5</sup> James S. Plant, *Personality and the Cultural Pattern*, p. 84 (202).



child who cannot meet these standards demanded for his acceptance and approval of him. Children are better adjusted persons when parents can more evenly distribute their affection and approval to all. A revealing story was told about Mrs. Eisenhower and her five sons on the triumphant return from Europe of the victorious commander of the Allied invasion forces. A reporter at the home-town celebration and reunion in Abilene, Kan., asked her, "Mrs. Eisenhower, aren't you proud of your son?" And the little eighty-three-year-old woman replied, "Which one?"

The security of the more favored child may be bought at a price that eventually threatens the possibility of becoming a mature person. This is the case of the child upon whom is inflicted a consuming parent. The child who is loved to suffocation suffers equal though not identical frustration as the one who receives too little love.

There is another aspect to the sense of security as it sets the matrix of and for the individual's living. The relationships in the home set the feelings and beliefs about men and women. Girls learn the value of girls and women and of themselves from their fathers' treatment of their mothers. Many come to feel that women are inferior, to be despised, to do the "dirty work," that they are silly, petted dolls to be be dressed up and exhibited as symbols of wealth and status. Fortunately, many other girls learn that men and women are comrades, have a good time together, share the housework and earning duties of the family according to their aptitudes and interests, "dress up" and do thoughtful things to attract and please each other, like to caress and be caressed—in fact, that being a loved husband or wife is the most sustaining and satisfying thing in life. These relational attitudes, learned through example and feeling tone, are the

base of heterosexual adjustments and happiness in love and marriage.

The gradual and continuous nature of growth has been emphasized in describing the developmental process through which the individual matures. We see this operating easily enough in its physical aspects. We are very aware of mental development as the child becomes an adolescent, then an adult. We must be more conscious of the fact that in the unified organism emotions and feelings give the color and tone to all other aspects of development. We must be more conscious of the fact that the emotions and feelings of the child in his home relationships of early years enter into and condition his relationships with others throughout life.

#### PARENTS OF ADOLESCENTS

In thinking of this basic matrix of the personality built through family interrelationships from babyhood on, we need to reemphasize what was said in Chapter Five, that the ways of feeling and behaving toward others take on new forms and new emphases at adolescence. The primary problem of the young person entering this period is to obtain independence from parents. It is also a grave problem—often one of extreme crisis—for parent or parents. The emotionally unadjusted and unsatisfied parent finds a great need to use his child to meet his own emotional deprivations. Novels and plays have been written on this subject, and school and college counselors have endless case studies showing the devastating struggle the young person makes to be free of the consuming parent. Such records all too often show the young person losing the battle, condemned to only part of a life. Some show a final effort in actual flight from parents in running away from home.

We have seen how essential it is for the adolescent to win

acceptance from his age mates. He lives in a peer culture. Its standards and meanings are primary in his world. The mode of dress, language, social conventions, and the like are truly "out of this world" for his parents and become a source of storms, resentments, and insecurities for both parents and youth. The belonging to and acting with his group become all-important, even in the face of parental disapproval.

We need not think of these anxieties on the part of adolescents or of parents as necessarily alarming or abnormal. The psychopathological view of anxiety in personality development is no longer substantiated. We now know that anxiety, like the adjustive mechanisms of withdrawal, aggression, and substituting, can be a constructive as well as a destructive force in the growth of the individual. As a constructive force it can be seen how it would play a potent role in the socializing of the developing person. It is both normal and a motivation to social action to be anxious to belong, to be accepted, to be liked. Both the parent and the adolescent will weather the anxieties that arise as the young person moves toward establishing an independent self if parent-child relationships have been satisfying and if the parent and the adolescent are both able at the transitional period to relinquish this satisfying relationship in creating a new relationship of equals.

The parent has to realize that the adolescent's need to be free of him is basic, that, when once the bridge to an adult self is crossed, he may expect affection and mature understanding and tolerance. This is hard for the parent to do as he sees the child who accepted his demands become the adolescent who rejects them. When the demands are out of alignment with the standards and values of the peer culture, they are rejected, often with conflict and guilt on

the part of the girl or boy. The autocratic, shouting father or the stern, domineering mother are met with attack or withdrawal because their demands *must* be met. Lewin's discussion of responses to autocratic, democratic, and laissez-faire leadership gives a good illustration of the ways individuals react to such patterns of authority (150). The apathy of many adolescents is a defense against dominance. The aggression and the making of a scapegoat of a younger child or the turning on one's self with self-punishment are other ways of responding to parental domination.

It would be easier for parents to free their adolescent children if they were not confused by the ambivalence of behavior at this period. At one moment the adolescent demands to be free and independent and to take responsibility for his own actions, and at the next he retreats to completely childlike dependence on the parents for decision and planning. But the adolescent is not the only one who plays a contradictory role in this drama of growing up. Some parents suddenly demand responsible action at high-school or college age when hitherto they have made every decision and thought every thought for the child. More often their demands fluctuate—in some situations they expect mature behavior, "You're too grown-up to do that," while in other situations they decide for the adolescent, "You're too young to do that."

The greater objectivity and realism of the adolescent removes the veil through which the adoring child regarded his parents. The adolescent sees the inconsistencies in adult behavior. In Chapter Five we discussed the many ways he devaluates his parents. The parents do better as continuing companions to these young people if they have avoided the role of paragon in favor of one more realistic. Adults are not saints and the adolescent knows it. He and his age mates

have been known to behave in more mature fashion than some groups of adults. The Lynds quote one of Middletown's businessmen as saying in relation to the Christmas dances, "I remarked to my wife that we people of the older generation behaved much less well than the high-school kids. We got tighter and let ourselves go more. I had a sense of the kids being a bit disgusted with our older crowd."<sup>6</sup>

Parents of adolescents are greatly concerned, as are the young people themselves, with the selection of a vocation. A frequent source of deep conflict, guilt, and stress lies in the situation when the parent's thwarting in going to college, being a doctor, being an artist, or whatever the personal aspirations may have been is forced on the child, who is expected to carry out the goal that the parent failed to achieve. This conscious or unconscious demand on the part of the parent is usually quite apart from the aptitudes and interests of the child.

In all these aspects of the parent-adolescent relationship there is one repeating and primary emphasis: the job of parents of adolescents is to see their "little children" of yesterday increasingly as different persons and to understand their changing needs, aspirations, and goals, moving with them as companions, not as owners. This is easier to do if the parent-child relationship has been satisfying to both parent and child and at the same time directed toward helping the child in self-management and self-direction. Blos says:

The process of leaving the family and establishing a more independent control will inevitably reflect early parent-child relationships. The difficulties encountered by the adolescent eman-

<sup>6</sup> Robert S. Lynd and Helen Lynd, *op. cit.*, p. 170.

cipating himself from the family may be vastly increased or greatly alleviated through his childhood experiences in the family. Those who have been too much protected will find the sheltering comfort of childhood unusually difficult to leave behind, while for those who have felt unloved and insecure as little children, all new experiences will be terrifying, all responsibility charged with danger. For either type, adulthood with its responsibilities is not easy to attain in smooth transition.<sup>7</sup>

Parents frequently say they "live *for* their children." What they actually mean usually is that they live *in* the lives of their children. Only through living *with* them can parents progressively free the boy and girl to attain their full stature as adults. It has been truly said that "problem parents make problem children."

#### THE GIRL AND HER PARENTS

What has been said in the previous section concerning adolescents and their parents holds true for both girls and boys. There are special aspects of the relationships between parents and their daughters that need consideration. There are differences in attitudes toward sons and those toward daughters.

Most basic are the persistent attitudes that develop from birth on throughout life toward a girl by parents who ardently desired a boy and were openly disappointed when a girl was born instead of a boy. The rejection at birth marks the matrix of life for this girl and becomes a source of insecurity and inadequacy intensified at adolescence. It may result in the girl's never crossing the bridge to accept and structure the self as a feminine person or in so disliking and

<sup>7</sup> Peter Blos, *The Adolescent Personality*, p. 316 (39).

wishing to punish this rejected self that her relations to boys and men become those of promiscuity and revenge.

Some of the same feelings of rejection are felt by the girl when the boy's achievement in the family is praised and valued above hers. All counselors have had a girl student tell them, "Oh, I'm not much good, you know. My brother is the bright one in our family." Such comments may be in a resigned tone or they may be sarcastic and resentful.

It is well to point out that some parents who ardently desired a girl and favor her over and above the boy or boys in the family cause this girl to develop unrealistic ideas about what girls can do. Her view of her own value and relationships with boys may be skewed. She may all too easily become a "Cinderella" if she learns that as a girl she is not held responsible for her acts in the same way the boy is, yet she is the favored one. This may cause the brother to reject and dislike girls as unfair, pampered, unreliable, untrustworthy.

Blos shows how jealousy and competition between brothers and sisters enter into hostile attitudes toward age mates so that the adolescent finds little satisfaction in their companionship and is unable, because of aggressive or submissive behavior, to make herself acceptable to them. She is "likely to be jealous and touchy, unable to accept group pressures. And this inability to cooperate with equals and to find full pleasure in group enterprise will hamper markedly . . . social adjustment."<sup>8</sup>

For the girl, the achieving of a social picture of the self depends upon satisfactory relationships with her parents and the steady consistency of these as she grows up. At adolescence there is particular need for the girl to receive admira-

<sup>8</sup> *Ibid*, pp. 318-319.

tion and sustaining reassurances from her father. The criticism by the father of a daughter at adolescence because she is not pretty and "cute" like her mother and socially attractive to boys is a devastating and often disintegrating experience for the girl. Together, the pattern of regard of the father for his daughter and his regard for her mother make up a promise or a threat for the girl's new relationships with boys.

The girl's changing relationship to her mother as she becomes prepubescent was discussed in Chapter Five, and the girl's need to reject her mother as an ideal in order to establish a separate self was stressed. Normal development was being described and it was more or less taken for granted that the girl achieves this psychological weaning from the mother, but, when we observe the number of women who show the condition of "psychic infantilism as an outcome of an unresolved attachment to the mother,"<sup>9</sup> we cannot assume that the adolescent girl will automatically succeed in this developmental task. Because so many women have feelings of insecurity and inadequacy, mothers are more prone than fathers to "hang on" to their adolescent children, exploiting the care and services given during childhood to hold them, increasing the feelings of guilt of the young person, who herself does not understand her need to get free.

Sometimes the mother-daughter relationship becomes that of two insecure persons propping up each other; sometimes the girl becomes the more mature, and the mother-child relationship is reversed, with the girl assuming responsibility for the mother. Often the girl's choice of a mother substitute, always unconsciously motivated by rejection, has

<sup>9</sup> Helene Deutsch, *The Psychology of Women*, Vol. I, pp 8-9 (83).



in it elements of revenge and resentment against a consuming mother, and the girl may select a disreputable person as an ideal as a way of expressing her conscious or unconscious feelings toward her mother. This entails dangers for the girl's socialization, which is in a crucial stage during adolescence.

The girl who suddenly develops into an attractive woman, receiving obvious admiration and attention on a mature level from her father, may present to the mother, as the older and less attractive woman, either a conscious or an unconscious threat and then she becomes a source of jealousy in holding the center of her husband's attention. A beautiful young daughter means to a woman who depends solely upon her physical beauty for her adequacy, a real source of competition and a daily reminder of her oncoming age and the lessening of her sexual attractions. This rejection by the mother is seldom seen for what it is by the adolescent girl, as was the case of the girl described on page 181 in Chapter Five, and becomes a source of unexplained confusion and heartbreak. More precocious girls often use such situations as a means of managing both the mother and the father to get their own way.

The fact that most high-school and college girls have mothers who are going through the menopause, with its attendant glandular disturbances, uncertainties, and irrational behavior, should not be overlooked in considering the mother-daughter relationship. In the preparation of the girl for menarche, if she receives any, an understanding of the menopause is rarely developed and she is perplexed and disturbed by her mother's increased irritability and seeming or real dissatisfaction with herself, with members of the family, with life in general. If the mother is an emotionally unstable person, at this period the instability be-

comes very marked. This may result in a "like mother, like daughter" pattern as the girl learns how women behave from her mother.

In Chapter Five we stressed the particular significance to the adolescent girl of her acceptance of her body as symbolic of her new mature female self. Here the emphasis lies on how this is patterned by parent attitudes, particularly by those held by the mother in relation to menstruation, sexual intercourse, and childbirth. The girl's valuation and attitudes toward her developing body, especially toward the genitals, is often made a matter of shame and revolt. Deutsch says:

The girl has a twofold attitude toward her genitals. This on the one hand expresses the educational influence of her mother, who has advised her to protect a very valuable treasure that must be kept pure and intact until the fateful "sacrifice" to the husband. . . . On the other hand, the infantile conception that the genitals are a dirty cloaca, of which one must be ashamed, still persists in the unconscious. With regard to this latter valuation, the pubescent girl is in sharp contrast to the normal boy, for whom the genitals have the highest value and whose anxieties center around keeping them intact.<sup>10</sup>

There is as much danger for the girl in too great concern with her beauty, with her physical charm and its use as threat to men and boys, as there is danger of her rejection of the full meaning in her life of her female body. The mother previously described, who sees in her daughter a threat and a rival to the husband and father's attention, may have been a girl who never developed as a person because of her reliance on her physical attractions to get what she wanted.

<sup>10</sup> *Ibid.*, p 118.

We have seen that the glandular changes of the pre-pubescent years turn the girl's interest toward boys much before the development of their corresponding interest in girls. The experience of having her first gestures toward boys misunderstood, if she is made fun of and rejected, may add to earlier feelings of antagonism toward the opposite sex. Some girls take from this experience a fear of boys and retreat into other relationships or substitute academic accomplishment for their lack of success.

Parents may reason from the fact that son Johnnie was in many respects a child at fourteen, that daughter Mary is in the same stage of development at the same age and only pretending or imitating someone older in her interest in boys. Wise parents, understanding the difference between the maturation rate of boys and girls, will expect the girl to mature earlier than the boy. They will show their awareness of this by providing social experiences that will help the girl avoid any initial and often serious rebuff in her relationships with boys.

Parents, in their rightful concern for the welfare of their daughters, may be responsible for the development of inhibitions and fears relating to the body as well as misinformation about many aspects of its functioning. At adolescence, parents' stress on sex taboos make girls afraid of "what boys will do to them." Parents often succeed in surrounding sex relations with threats of venereal disease and pregnancy or, being unable to talk freely with their daughters, subject them to the dangers of complete ignorance or misinformation.

Heterosexual relations are part and parcel of the values given to relationships from birth on. The sex role, its meanings and values, should grow out of a sense of relationships already established in childhood, which at adolescence moves

out into more mature forms of expression. Through their attitudes toward one another and toward their children, through the information and understanding they give their daughter all through childhood, parents can help the girl to realize that in all sex relationships there must be something to express—feelings of values toward others of which the sexual act is a nonverbal confirmation of mutual feelings and beliefs too deep for words. Parents, particularly mothers, who think of sex relations as a painful and unwanted act, yielded to in order to please the husband and as an obligation of marriage, can never give their daughters the conception of sex relationships as a means of communicating one's feelings, beliefs, values, and aspirations.

As part of the stress on sex taboos, parents of an adolescent daughter become particularly concerned with the kinds of companions the girl chooses in her social life. This is especially seen in relation to the boys from whom she accepts attention. It is of paramount concern in middle- and upper-class families, the mother being particularly eager that the girl associate with the "right people." Girls are taught to fear Negro boys, and the mixed school parties at elementary-school age, accepted in all parts of the United States except the South, cease to be approved in the junior and senior high-school period. Girls are warned against or forbidden to go out with members of groups in the population not acceptable to parents—"I won't have my girl seen with a Jew!" "Her father would rather see her dead than married to a Catholic!" "Jane likes Andy and I don't know what to do. His family are all right, but they are Methodists!" "We have forbidden Mary to go out with that Portuguese boy. He is a nice boy but you know how crude his parents are and they live in the lower part of town!"

There is a great irony in this family education of girls,

which seems especially geared to produce intolerances and unreasoning prejudices and fears of those who differ. Boys are subjected to much less of it. Girls are badly prepared for the defense and furthering of the basic principles of democracy by this powerful aspect of parental education. Yet we must look to women as leaders in democratic ideals. Throughout this book we have emphasized that satisfying and civilized relationships in home life are essential to the integrating individual and to an integrating society. In our society this job is primarily given direction and impetus by women. Wives can and do educate their husbands as well as their children. If better personalities are going to be made, they will have to be made in homes and this will have to be initiated and, in the main, carried out by women. If this is a valid premise, then a primary question is, Does or can the education of girls and women, in school and out, provide for the needed understandings and skills essential to this all-important task?

### School-home Relationships

It seems well to begin this section of the chapter, in which we draw implications for school practice from what we know about the meanings of home relationships in the life of the developing individual, by stating the direction of such relationships for the school in general, for adolescents, for counselors, and for parents.

#### A BASIC POINT OF VIEW

Since a satisfying life for the individual and his full development depend upon the quality of his relationships with others:

School experiences must be directed toward the individual's gaining understandings of and skills in human relationships.

Since the behavior of the student in school reflects home experiences and the attitudes he has formed through his life in relation to these experiences:

School administrators and staff must see his behavior patterns as responses made in the authoritarian, laissez-faire, or democratic climate in his home and previous school and community experiences and understand that his attitudes toward adults and age mates reflect his feelings of trust or mistrust of adults basically learned from consistent or unpredictable and unreliable parents.

Since the primary task of the adolescent is emancipation from family and growth in taking responsibility for his own actions:

The school must develop a policy consistent with these needs, creating a climate conducive to the development of personal adequacy and maturity, allowing the student, whenever possible, to bridge the gap between teacher and parent, providing many opportunities for young people to carry on responsible work with teachers, parents, and other adults.

Since the individual is always reacting as a whole to a total situation:

The school must set up ever-improved ways to understand his total situation, accepting the fact that it is unique to him, developing ways of studying and understanding both the home and parents and at the same time educating parents to understand better their own sons and daughters.

Since the adolescent's relationships with parents sustain and support or block him in moving toward maturity:

The school must aid the parents to understand the developmental needs and tasks of the adolescent and the meaning of

his behavior, at the same time helping the adolescent to understand himself as a responsible independent person and to understand his parents.

Now, how can these directives be implemented in practice? What should the school, and more specifically the counselor and teacher, do?

#### THE HIGH SCHOOL AND HOME RELATIONSHIPS

The adolescent's need for emancipation from parents sets the pattern of school-home relationships at the secondary level in a different design from that of the elementary school. In best practice the elementary school is becoming the center of a small neighborhood for parent and child education, with parents and teachers closely cooperating for the best development of the child. Parents are encouraged to work in the school and teachers to establish informal relationships with parents. There is some exchange of functions, all directed toward supporting and assuring the child through a friendly cooperative environment.

At the secondary level this pattern should change in some respects. The school has value to the adolescent as a different place from his home; home and parents are associated with childhood dependence, and he needs above all to gain his freedom from this dependence. School-home relationships based on meeting this need will best serve his progress toward maturity. Parents must be helped to become partners in the educational process at the secondary level, just as at the elementary level. In many general ways, acting as adult citizens who, as parents of adolescents, have a special interest in the high school, they can share in school planning and action, but in specific ways they have to see that this partnership often means, in connection with their own boy and girl, "hands off."

There must be no "ganging up" on the adolescent by parents and teachers. This will disturb him quite as much as opposition and conflict between school and home. Informal visiting of parents, as the adolescent sees it, is "butting in" and "hanging around the school." Parents concerned about their own sons and daughters should come to the school only when they seek advice and direction from teachers, administrators, or counselors, to share in some achievement of their boy or girl, or to share responsibility in cases when the adolescent and the school counselor cannot take over and carry through in meeting the school problems of a student. In this

It is essential that the teacher or guidance worker to whom the adolescent turns for help respect his confidence, for turning to an adult outside the family for advice and security represents an essential step by which the student frees himself from childish dependence upon his parents. This means that a student's problems must not be discussed with parents unless he gives his consent. To talk to them about his difficulties without his knowledge not only violates his confidence but interferes with his development as well, for as an adolescent he has a right to confidences with others. Indeed he must have them in order to establish his independence.

At the same time he is still dependent on the home for support and guidance. He is by no means ready to stand entirely by himself, and his parents have to understand his situation even in order to be able to leave him alone when that is what the best treatment demands. Greater understanding on their part may save both them and the student a great deal of pain. In addition, parents are quite naturally jealous of the adults to whom their adolescent sons and daughters confide; they feel that their own place in their children's lives is being threatened. For these reasons, among others, teachers and guidance workers, to be successful in their guidance relationships with an adoles-



cent, must understand his parents and develop effective person-to-person contacts with them.<sup>11</sup>

Home visits and interviews with parents should be governed by respect for the adolescent as a self-responsible person and by respect for his confidence. Teachers and counselors should be sure of a welcome by the student before going to the home, and arrangements for visiting should be made through the student. The adolescent tends to be overcritical of his parents and home. He may have real or imagined reasons for disliking teachers and counselors "prying" into his family life. Interviewing parents at the school or going to the home to see them in cases where the adolescent is in serious difficulty should be seen in the same light as summoning the student in trouble for an interview. The contact has to be made, yet every means should be used to bring it about on a friendly and voluntary basis.

It is well to bear in mind that, whenever a conference between parents and teachers about a student takes place "over the student's head" or whenever in any such conference his confidences are violated, the adolescent is thereby being treated as a child. This has to be seen as a check against any aid the student may receive through parent-teacher collaboration. It can be affirmed that, generally, the student must know about and welcome the intended get-together and that the only justification for excluding him from the conference rests in the long-term view of what is best for the student. Facing one's own problems, as has been pointed out repeatedly, is the first step toward self-responsibility and self-direction. The warped personality

<sup>11</sup> V. T. Thayer, Caroline Zachry, and Ruth Kotinsky, *Reorganizing Secondary Education*, p. 394 (241).

may be further injured through his having been *forced* to face his problems; the normal personality is aided by being *helped* to do so.

There should be more emphasis on positive situations for contacts between teachers and parents. Teachers should share with parents the achievements and commendations of students as well as consult parents when there is lack of achievement and/or behavior disturbances and difficulties. In the latter cases, very often parents are on the defensive; they may blame the young person for the situation as a way of absolving themselves of criticism, or they may refuse to see anything reprehensible or dangerous in the student's problem. "Mary never gives any trouble at home—I don't see why the school can't handle her," or it may be "I never could do anything with Mary," rather taking pride in Mary's ability to outwit her elders. If positive contacts have been made, the counselor as a friend can more easily and tactfully break down these defenses, for most parents will really desire to understand the problem and to help in its solution when their own apprehensions or fears are dissipated. The counselor has to achieve a delicate balance in the elements entering into the relationships between herself, the parent, and the student. She cannot stand with the student against the parent, for that will arouse jealousy, antagonism, and insecurity on the part of the parent. She cannot stand with the parent against the student, for that may well increase his feelings of insecurity and rebellion. The counselor must be, convincingly, a friend to both and focus the efforts of the three of them on seeing ways the student can work out his problem for himself with whatever help he may require from parent or counselor.

School reports to parents is another way of establishing good school-home relationships if directed toward avoidance

of storm and stress for both student and parent in favor of a real understanding of individual goals and progress made toward them. As schools have become dedicated to meeting the needs of students through the process of creating a democratic climate for living and learning, the matter of school reports has frequently been misunderstood by parents who were not educated along with the students to the changes taking place in the schools. When subject marks have been replaced by more informative reports about individual progress, parents have demanded "something I can get my teeth into, like an old-fashioned A or F," or "something that tells me how my girl is doing in relation to others."

Teachers cannot make adequate reports to parents in terms of individual goals without studying and understanding the individual student. Attempts to do so mean reports that neither the student nor the parents are apt to understand. To study and attempt to understand the individual student without his sharing in the process is a wasteful and rather futile undertaking. If the student is a part of the process, clarifying his goals and gaining in self-understanding, he becomes a means for helping parents comprehend the newer types of school reports. These reports should contribute to the parents' understandings about

The objectives of the school

The application of the principle of individual differences to school procedures

The student's progress toward desirable knowledges, skills, and understandings in terms of his own and group goals

The health and attendance of the student as the school views these

Reasons for nonprogress, commendation for progress.

We are calling all the ways used to bring teachers, students, and parents together in working and planning for the good of youth, the school, and the community, whether initiated by parents, youth, or community groups, as general ways in which the point of view on school-home relationships at the secondary level may be implemented. In the following chapter, school, neighborhood, and community councils are described that furnish opportunities for parents and young people to plan and work together. On all these councils students may serve, thus gaining much and also making a substantial contribution both to the reality of the planning and to success when action is taken.

Another general way of implementation is through invitations to parents to visit the school—Parents' Days, school exhibits, and the like. The practice of holding evening sessions with parents invited to view the school at work has been found to add to their information and interest in what is going on in the school. P.T.A. programs, Dads' Clubs, and joint committees within the school on curriculum, on vocational planning, and for social affairs are other forms of student-parent participation.

School administrators should be responsible for forming parent-teacher study groups and for organizing courses for parents as means for all to see more realistically the needs of young people and school procedures and community opportunities in relation to such needs. The adolescent may be helped indirectly when parents have opportunities to study and gain greater insight into their own social-economic problems and better understanding of family relationships. Parents can gain emotional security in feeling themselves effective as parents and citizens through satisfying achievement in home-school-community projects.

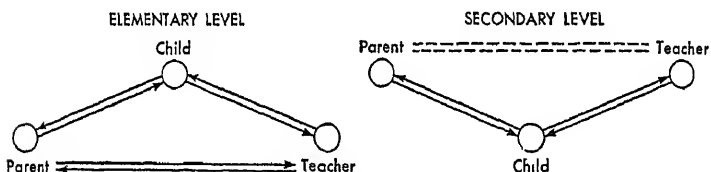
In parent-teacher study groups, teachers may learn from parents as well as the other way round, to the benefit of students. Parents can tell of the effects of school procedures on adjustment problems in the home. They may help those teachers who tend to focus on academic programs and be indifferent to individual development as a whole to gain a broader view.

Democratic relationships should be fostered between parents and teachers, administrators, and counselors. Many well-meaning and well-informed parents have refused to enter into school plans for improving school-home relationships because they feel they are brought to school so that they can be told what is wanted of them, because they feel that they are "told what to do." There must be real sharing on the part of parents in formulating school objectives and in evaluating progress made toward them and there must be real sharing in decisions made if school-home relationships are to be vitalized and extended to the point that they have a constructive effect on the problems of students, parents, and teachers.

One important outcome of parents' contacts with youth in joint planning and action and of their study of youth needs can be the lessening of the gap between the accepted social standards of the two generations. Much revolt of youth at being held to "what was nice when mother was a girl" can be avoided. Much parental fear for the adolescent can be resolved in better understanding and in viewing the adolescent in grown-up situations. It is an educational process that works both ways. The boys and girls at the laboratory school of Ohio State University expressed this coming together of parents and adolescents in the book they wrote during their senior year.

Our parents have been encouraged to come to school to talk to our teachers and to visit our classes. Of course some take more advantage of this opportunity than others. In our first year, we tried one method of getting our parents and teachers acquainted . . . we had a housewarming. We invited our parents. We found that this certainly did help to break the ice.

Some of our fathers and mothers have been very helpful in our work. In the ninth grade when we were studying government, we became confused as to the judicial system of the United States. The father of one boy who was a lawyer came to school and helped straighten out this difficulty. Last year in our study of public opinion several parents who were affiliated with various organizations talked to us.<sup>12</sup>



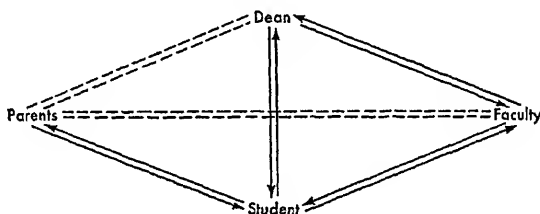
In concluding this section on High School and Home Relationships it must be reemphasized that, in all the efforts at the secondary level to make parents partners in the educational process, the point must never be lost sight of that it is not a partnership of parents and teachers as it is to great extent in the elementary school. It is a partnership of parents, teachers, and youth. Youth are the channels connecting parents and teachers. Meek diagrams school-home relationships at the elementary and secondary level as shown in the accompanying figures.<sup>13</sup>

<sup>12</sup> *Were We Guinea Pigs?* pp. 10-11 (262).

<sup>13</sup> Lois Meek and Others, *The Personal-social Development of Boys and Girls*, p. 107 (169).

## THE COLLEGE AND HOME RELATIONSHIPS

The principle of being a person in one's own right sets the pattern for college advising and counseling. In the main, the college years are the time for students to work out their own problems of living and learning without dependence upon and supervision from parents. It is essential for the college so to set the college climate that increasing oppor-



tunity is given for responsible self-direction. To implement this policy there is a greater removal of parents from teachers at the college and university level than at the high-school level. As in the high school the student should be the responsible person, always serving as the channel between faculty and parents, except in extreme situations, when the student is unable to act for himself. A comparable diagramming at the college level might be as shown in the accompanying illustration.

Colleges and universities have developed various patterns for student advising. In some institutions, both personal and academic guidance are under one administrative head. In some, the dean of women and her staff are responsible, in the main, for advising on personal problems, while the dean of faculty with lower division and major advisers are responsible for academic advising. These two groups cooperate in case conference planning for individuals who are in difficulty. Parents are turned to as a last resort when health,

moral, or academic problems are too complicated for the student to handle alone and too grave for the college to carry the responsibility without sharing it with the parents concerned.

These procedures obviously presuppose that counselors study students' needs and make a working tool of records and information gathered together in a central file. The necessity for a counselor to see as much of the total situation in which a student is interacting at a given time as studying the case makes possible is incontestable. It is as important at this level of education as it is in the secondary school.

The emphasis on self-direction does not mean that the college freshman is considered to be "grown-up." We now know that for the most part the college student is an adolescent showing all those aspects of ambivalent behavior seen in the high-school senior and often, in the new and different college situation, actually regressing to a less poised and self-directing person than he or she was at high-school graduation. An able college adviser can look over an entering freshman class during the first days of the semester and indicate those whose parents have freed them to make new relationships and to meet new situations with confidence and ease and those who have been so crippled by parent domination or overprotectiveness that adjustment to college life is extremely difficult. Girls particularly show the results of overprotectiveness in anxiety, fears, and even terror. Some few are so stunted by what, sadly enough, is believed to be loving treatment that the college finds their sickness incurable, and they have to be sent back to the enfolding walls of the home, from which they will probably never escape to become fully functioning human beings.



In line with the policy of greater removal of parents from teachers, the college takes no steps with parents in course planning for the student. In some institutions the student is requested to study the catalogue before entering, consult with parents and teachers, and make out a tentative freshman course. The student himself initiates these conferences and should initiate all subsequent ones.

Colleges make some general moves toward parent education through bulletins, newsletters, alumni meetings. Stephens College has found the plan of using a staff of field workers who combine recruitment in the field with parent conferences and certain aspects of counseling on the campus a very fruitful way of bringing parents and students together in the planning of college work. The larger universities usually make none of these general efforts at relationships with parents, acting rather on the principle of maintaining a contract between student and institution. For the most part, this principle governs reports to parents of student progress. It is thought to be a matter between the student and the college and only in cases of "flunking out" or being expelled does it merit parent notification.

Though there is little in actual practice to support the view, the direction of reporting of progress and of informing parents about students should be toward self-revelation and self-understanding on the part of the student and toward understanding on the part of the parent of the student's goals and progress toward attaining them.

As in the secondary school there are many times, such as at Commencement and Home-coming Week, when parents are the honored guests and students are proud to have them share in campus life. If the adolescent has moved steadily toward maturity often the basis of this sharing is a new relationship of equals. College deans and advisers

have been complimented for the improvement in a student and given credit for the return of the adolescent to the parents. The student may have left home in rebellion against the parents, to move toward maturity during the college year, to come to see the parents with a new understanding, a new regard, which they do well to understand and accept as the sure sign that their once little and dependent child is becoming a mature adult, independent of them yet loving and understanding them in a new and satisfying way.

#### HELPING ADOLESCENT GIRLS WITH PARENT RELATIONSHIPS

Counselors holding the emancipation of the adolescent as primary treat the girl as a self-responsible person with the right to confide in others without parental interference and with the right to have the opportunity to solve her own problems. The counselor does not take up matters with parents if the girl can be helped to deal with them herself. In the school she is given opportunities to try herself out in ways she may not want parents to know about, for she often wants to avoid the ridicule or disbelief of those who associate her with childhood dependence. Opportunities of particular value to the girl are those permitting her to behave according to the standards of the peer culture away from the criticism of father and mother.

In helping the girl to establish a separate self, teachers or counselors often become temporarily the parent-person. This may become too satisfying a role for some deprived teachers who, as in the case of some parents, become reluctant to free youth from dependence upon them. However, accepting this role and carrying it through in a mature fashion aids the girl with her problems and makes her more

able to understand and work with adults. Through comradeship and responsibility in shared activities with adults, the adolescent girl can increase the picture of her own competence and gain respect for and understanding of adults including her own parents. The feeling toward teachers and counselors as part of group action will be that of friendliness and comradeship. It is expressed by the Ohio State University High School seniors thus:

When we speak of "we" it does not mean just the students in our group. It means, too, all the teachers that have worked with us during our time in this school. This is one of the things that makes us slightly different from other young people of our age. All young people may have teachers, but we have teacher-friends. This may sound rather "goody-goody" but it is a statement of fact. If a teacher enters a room, let us say the lunchroom, and we happen to be discussing the intimate facts of last night's date, there is no embarrassing silence that is found in many schools. No, the teachers will, probably, join in the conversation. Of course as with all one's friends, we have our little ups and downs. After all, we are normal people and no exceptions on this point.

Our teachers are friendly. They gladly discuss with us our problems and we are interested in theirs. There is not the distant feeling between the students and instructors that is sometimes noticed in other schools.<sup>14</sup>

A word of caution is indicated at this point, particularly for beginning teachers and counselors, who may misconstrue the nature of these teacher-girl relationships. The girl is not helped by the teacher who attempts to become a friend by being an adolescent herself, by trying to be "one of the gang," so to speak. Young and inexperienced teachers sometimes take this direction with the mistaken idea that it is the

<sup>14</sup> *Were We Guinea Pigs?* pp. 19-20 (262).

way to win the confidence and liking of their students. They may get the responses they ask for; camaraderie and the give and take of equals are developed but at the sacrifice of being no longer accepted by the students as a wiser, more mature, more experienced person, able and willing to help them in becoming independent adults. The only relationship of equals the wise teacher or counselor cultivates is on an adult level, possible as the adolescent becomes more and more mature in her self-direction, judgment, standards, and values.

Another way of helping adolescents to understand themselves and their parents is through various courses offered by high schools and colleges in aspects of human relationships. Some of these are Orientation, Senior Problems, Child Care, Marriage and the Family, General Psychology, Adolescent Psychology, Growth and Development of the Child, Social Psychology. It cannot be too strongly stressed that any courses for adolescents in the fields of psychology and growth and development must do more than present boys and girls with half-understood facts and concepts and a new and intriguing vocabulary to use in explaining their shortcomings to others and in escaping from self-responsibility. Emphasis on the powers of the human organism for self-direction and self-management is necessary in such courses, an emphasis which allows no leeway for excusing themselves on the basis of being "frustrated" or "inhibited." Such courses should be designed to aid insight into the self, accompanied by a growing understanding of the processes of development in the individual and change in the society. Such insight gives perspective to accept parents realistically as they are, to accept them without resentment or need for revenge as mature friends and companions. The adolescent girl can be freed from much guilt and self-recrimination through such experiences, in which she learns to see her own feelings as a part

of the normal process of growing up and to see them in relation to possible confusions and difficulties on the part of adults in understanding her.

Meek's concise statement of the role for the teacher of adolescents in relation to family life serves to bring together the important practices advocated in this second half of the chapter insofar as they relate to teacher-girl relationships.

1. To help the student to feel secure in relations with other adults while he is seeking emancipation from his family;
2. To be sensitive to and respect a student's desire to keep family problems secret,
3. To be understanding when a boy or girl rejects the teacher as part of his struggle to be free from parent control;
4. To be ready to let the student talk about his family in confidence;
5. To help the student understand his changing relation with family members.<sup>15</sup>

When the help given a girl is characterized by the above procedures and when, in addition, many means are used to bring parents into the educational process, school-home relationships will be directed toward contributing to the ends for individual growth, education, and the democratic society—the development of mature personalities. Adolescents are helped toward attaining this end, the school is thereby helped in attaining its objectives, and parents, understanding the goals of young people and the objectives of the school in respect to them, can interpret the school to community groups and as members of those groups play a major part in social change, helping to create a better community climate for themselves and their children. This last task is discussed in the following chapter.

<sup>15</sup> Lois Meek and Others, *op. cit.*, p. 114 (169).

## Recommended Readings

In reading to explore the bases of personality development and the meanings of early home relationships, counselors can find good discussions covering the first twenty years of development in the following: Plant, *Personality and the Cultural Pattern* (202); Fenton, *Mental Hygiene in School Practice* (98); Folsom, *The Family and the Democratic Society* (101); Healy and Bronner, *New Light on Delinquency* (123); Klein, *Mental Hygiene* (143); Crow and Crow, *Mental Hygiene in School and Home Life for Teachers, Supervisors and Parents* (73); Symonds, *The Psychology of Parent-child Relationships* (237); Blos, *The Adolescent Personality*, Chap. 3, The Period of Adolescent Development (39); Mead, *And Keep Your Powder Dry*, Chap. 7, Brothers and Sisters and Success (162); *Adolescence*, *Forty-third Yearbook*, Frank, The Adolescent and the Family (189); Briffault, *The Mothers* (43); Pressey, *Psychology and the New Education* (205); English and Pearson, *Emotional Problems of Living*, Chaps. 1 through 9 (95); Gesell and Ilg, *Infant and Child in the Culture of Today* (109); Deutsch, *The Psychology of Women*, Vol. II, Motherhood, Chap. 9, The Mother-child Relationship (83).

Books that are helpful in understanding the relationships between adolescents and their parents are Taylor, *Do Adolescents Need Parents?* (238); Cole, *Attaining Maturity* (66); Mead, *From the South Seas* (166); Lynd and Lynd, *Middletown in Transition* (157); Meek and Others, *The Personal-social Development of Boys and Girls* (169); Thayer, Zachry, and Kotinsky, *Reorganizing Secondary Education*, Preparing Youth to Be Adults (241); Zachry, *Emotion and Conduct in Adolescence*, Part II, Changing Personal Relationships (280); Landis, *Adolescence and Youth* (145).

On girls and their parents read Deutsch, *The Psychology of Women* (83); Scheinfeld, *Women and Men*, Chap. 10, Puberty—The Female (220); Cole, *The Psychology of Adolescence* (67); and Mead, *From the South Seas* (166).

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For the section on school and parent relationships read Blois, *The Adolescent Personality*, Chap. 5, Education and Adolescent Development (39); Traxler, *Techniques of Guidance*, Chap. 13, Reports to the Homes (242); *Were We Guinea Pigs?* (262); Zachry, *Emotion and Conduct in Adolescence*, Chap. 7, Education and Changing Attitudes to the Self, Chap. 11, Education and Changing Personal Relationships, Chap. 14, Education and the Approach to Adulthood (280); Fenton, *Mental Hygiene in School Practice*, Chap. 20, The School's Relation to Mental Hygiene in the Home (98).

For descriptions of courses in human relationships see Meek and Others, *The Personal-social Development of Boys and Girls*, pp. 113, 159, 160, 194 (169) and Warren, *A New Design for Women's Education*, Chap. 7, Education of Women as Women (257).

*Girls in Their Communities*

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Community Design

Community as Pattern

The Climate of a Community

The Need for a Good Climate

The Social Concept of Community

The School as a Community

Planning Together for and with Youth

The Job of the Citizen

Block and Neighborhood

The Community Council

The Youth Council

City-wide Planning

State Youth Authority

Federal Responsibility

The School Gives Leadership

Changing Patterns

Neighborhood and Community Schools

Citizenship Education

Teacher and Community



## CHAPTER NINE

### *GIRLS IN THEIR COMMUNITIES*

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Either directly or indirectly we have stressed in each preceding chapter the fact that society is made up of, consists of, relationships. We have shown how complex and varied these are and how, through the process of interaction, individuals and their unique environments are changing and being changed. We have urged the reader to think, to see, and to interpret situations in terms of the field theory of relationships. We now look at the community, where young people live and learn, as a field or fields of interacting forces, in which each is a related and relating agent.

#### Community Design

##### COMMUNITY AS PATTERN

One way of gaining an understanding of social forces in the communities of which American girls are part might be by flying in an airplane over the farm village within its county area, over the city, or over the college campus. It might be gained by studying an air picture of the area or, in further abstraction from the reality, by studying a map. The fact that houses are sparsely located with fields and gardens around them, with the central connecting artery

of the county road, or that houses are closely jammed along the river front amid railroad tracks and smoking factory chimneys, or that houses are spaciouly surrounded by lawns and trees in the hill areas above the town, or that there are two groups of dormitories quite definitely separated, blocks of classroom buildings, a spired block for the chapel and massed block for the library and gymnasium, tells in terms of physical structure our ways of communal living—the relationships we approve and tolerate, the very life and economic welfare of the people in a given area. Seeing this pattern of a community, knowing where the boys and girls fit into it, is extremely important. Seeing this visual aspect, however, is not enough for adequate understanding of its meaning.

#### THE CLIMATE OF A COMMUNITY

The physical relations of homes and buildings in which human beings carry on the activities of their daily lives are indeed symbols of their ideas, values, and relationships. Understanding the ways in which a given group use them to express acceptance, exclusion, high or low status, spiritual values, or legal controls—in short, the way in which they intermesh and function as a total design for the release or defeat of human beings—is a much more complicated matter, a matter that must be seen as essential to understanding human behavior and which must be studied continually in order to gain insight and direction in either the formal or informal processes of educating individuals.

One of the important aspects of American communities is the various hierarchies, which assign inferior or superior position to those of different occupation, color, national origin, religious beliefs, and sex. We have a definite class system in the United States. With the exception of the

present position assigned the Negro, we do not have a caste system.

Class is present in a community when people are placed by the values of the group itself at general levels of inferiority and superiority and when the highly and lowly valued symbols are unevenly distributed among the several levels. Social mobility in a class system permits an individual during his lifetime to move up or down through the several social strata. A man may be born lower-class but in time climbs into the upper ranges of society, although ordinarily a person stays in the class in which he was born. Class rules also permit an individual to marry outside his own level as well as within his social group. A man or woman can marry above, below, or in his or her level. The class structure, then, is flexible and there is always movement in it.<sup>1</sup>

None of these factors is present in a caste system.

Our society is marked by a high degree of social mobility, which in a democracy is essential. It is much facilitated by the movement of the population from more static rural areas to urban centers, by the educational advantages of the second and third generation over their foreign-born parents and grandparents, by the possibility of climbing above the parents' status through economic success or professional or artistic attainments. In addition, a person may have a high status in one or more of the institutions in our American communities that may or may not give a like status in the class system of the community as a whole. A businessman may be at the top of the managerial hierarchy of a large corporation and not be invited to the homes of his fellow executives. A girl or boy in high school may be elected to a top student-body office yet not be accepted

<sup>1</sup> W. Lloyd Warner, Robert J. Havighurst, and Martin B. Loeb, *Who Shall Be Educated?* p. 19 (254).

socially by certain groups of students in the school. On the other hand, these achievements of status in one way may result for some persons in a change in general status.

The climate of a community is partially made by the prejudices, insecurities, tensions, intolerances, solidarities, and aspects of isolation of persons and groups, the valuing or flaunting of "background" and traditions, the acceptance and valuing of change and the "new," and the fear and rejection of differences and those who are different, of those who come from the "outside." If the children of the Elm Street School find "Jew School" chalked on the sidewalk in front of the school-playground gate one morning, this changes the climate of *their* community. For girls the climate is made from babyhood on by the attitudes toward girls and women held by those who live in the community and the degree of rigidity with which they are held. In a rural community like Plainville

The firmest kinship bonds are between members of one's "own" or immediate family. The husband "owes his wife a good living"; he should "be true to her," and "kind to her," he should not "meddle with the house." The wifely obligation is "to be a good helpmate." She should be a good cook, a clean housewife; "saving and not extravagant." Her average conception of her "wifely duties" includes also the idea . . . I believe, that she should "yield to her husband (sexually) without minding too much." She should be "a good and patient mother to her children" and a "comforter" to children and husband. She should not "nag" children or husband, especially the latter. She should "tend to her business" and "not meddle with the farm" or with "money matters." Husband and wife should "advise with" each other, however, when important decisions must be made in either's economic domain, or when problems arise concerning their children. If they fail to reach a common

decision, then the wife should yield to her husband's judgment. All such consultations should occur beyond earshot of the children and are frequently held in bed. Publicly, neither husband nor wife should "look with (sexual) interest at another person," nor should they ever demonstrate affection toward each other, by word or deed.<sup>2</sup>

In an urban center the pattern of attitudes toward women is expressed in these phrases:

That the family is a sacred institution and the fundamental institution of our society.

That the monogamous family is the outcome of evolution from lower forms of life and is the final, divinely ordained form.

That sex was "given" to man for purposes of procreation, not for personal enjoyment.

That sexual relations before or outside of marriage are immoral.

That "men should behave like men, and women like women."

That women are better ("purer") than men.

That a married woman's place is first of all in the home, and any other activities should be secondary to "making a good home for her husband and children."

That men are more practical and efficient than women.

That most women cannot be expected to understand public problems as well as men.

That men tend to be tactless in personal relations and women are "better at such things."

That everybody loves children, and a woman who does not want children is "unnatural."

That married people owe it to society to have children.

That it is normal for parents to want their children to be "better off," "to have an easier time," than they themselves have had.

That childhood should be a happy time, "for after that one's

<sup>2</sup> James West, *Plainville, U.S.A.*, p. 60 (263).

problems and worries begin." "Everyone with a drop of humanitarian blood believes that children are entitled to every happiness."

That parents should "give up things for their children," but "should maintain discipline and not spoil them."

That it is pleasant and desirable to "do things as a family."

That fathers do not understand children as well as mothers do.<sup>3</sup>

Climate or atmosphere, then, is made for the individual by the way she *feels* about, reacts to, interacts with—continually in her own unique way—the configurations in which she finds herself in family, block, neighborhood, school, church, club, larger community, nation, world. The climate of a community in contrast to the pattern has all the aspects of feeling and emotion, and these are individualized by the particular values and ways in which individuals and groups deal with situations and chains of happenings and events. As personality and field change and are changed in interaction there is a selective process going on because the human being is a purposeful organism accepting and rejecting materials from the cultural climate on the basis of problems he is trying to solve. In this selective process is seen the way individual purposes can change the climate and the way the climate impinges on individual personality. As Plant points out, the important thing is to see, then, "what the *personality* means to the environment and what the elements of the cultural pattern *mean* to the personality—all of this in terms of tensions that have been set up out of countless similar meanings in the past."<sup>4</sup>

<sup>3</sup> Robert S. Lynd and Helen Lynd, *Middletown in Transition*, pp. 410-411 (157).

<sup>4</sup> James S. Plant, *Personality and the Cultural Pattern*, p. 233 (202).

## THE NEED FOR A GOOD CLIMATE

Horney has said that we are making neurotic persons in and through a ruthlessly competitive, destructive, machine, and achievement-centered society (129). Shaw and McKay have shown that delinquency rates remain static in the static social configuration of the Loop District in Chicago, while over a period of years the racial group with a high delinquency rate when living there showed a decrease in the rate when moving out and away from that environment (224). Plant bases his recommendations for individual adjustment on the hypothesis that environmental factors profoundly change the personality for good or bad and shows the urgency for recognizing this fact in community planning and action to avoid the waste in human resources. He pleads for "social patterns in which components, good or bad, will be evaluated on the basis of the changes they produce in, and the goals they offer to, the personality."<sup>5</sup>

We have suggested in earlier chapters that the process of adjustment goes on in two directions, changes in the individual and changes in the environment, and that, as a matter of fact, this is all one process because the changing of any aspect in the field of forces with which the individual is interacting changes both. We have recommended to parents, teachers, and counselors the use of available tools for adjusting, knowing that we do not yet have such very good ones and knowing that we ourselves are never fully adequate in insights and understandings for the complex job to be done. The point to stress here is that working in as many ways as possible to make environmental changes is often more specific and direct and easier to accomplish than working to change the individual.

<sup>5</sup> *Ibid.*, p. 19 (202).

One graphic way to see this is by remembering the colored patterns of the child's toy that, placed to the eye in one position, shows a given design, while a slight movement causes it to take on a different design and become a different thing. A girl coming to a new school feels alone and insecure. One of the girls in her history class asks her to come home with her after school. This visit is the start of a friendship that brings her an invitation to join a small club of girls who are good friends. Her pattern of life changed with that first gesture of friendship. She became a different person and continued in a positive and dynamic way to redesign her feelings and actions as the first friendship expanded into club membership and other friendships. These events, one making the other in a continuous sequence, made a good climate for this girl. The single event of having a friend at any age can redesign life and living for the individual. Depending upon the quality of the friendship, the design may be good or bad. These potent facts should be known and applied by parents, teachers, and counselors in their home, school, and community meanings.

The education of a child is an inclusive continuous process. It goes on all of the time anywhere and everywhere he may be. It is affected to some extent by everything that is within his psychological field. This education takes place through the environment—human, physical, institutional, and ideological. Of these educative aspects of the environment other human beings are the most important. The physical, institutional, and ideological conditions operate in the child's life more through others than directly by themselves. Thus the way other individuals place themselves and the culture which they represent into the expanding field of the child's life determines the quality of his education.<sup>6</sup>

<sup>6</sup> L. Thomas Hopkins, *Interaction The Democratic Process*, p. 3 (132).



## THE SOCIAL CONCEPT OF COMMUNITY

Having accepted the fact that the community should be designed to provide positive instead of negative factors for individual development and then asking whether the citizens of a community can accomplish such redesigning may appear as a merely academic question. Yet it is important for educators to accept as citizens and for the educational content and method they provide for oncoming citizens the fact that the redesigning can be done. Along with this acceptance must go the conviction that democratic morality demands such action. There is an unusually good opportunity in these years for community replanning; many forces are at work to facilitate certain aspects of such change. During the war period, city and state planning committees looked toward the crucial problems of reconversion and reemployment. Leading the list of their projects are those having to do with slum clearance and housing, new school buildings, libraries, swimming pools, and recreational areas. In the United States we have no bomb-shattered cities to rebuild, but we do have crime- and filth-shattered areas and we need a vast pool of employment to keep our economy on a steady keel. Communities will undoubtedly be improved by a postwar Public Works Program. Intelligent planning for good community climates is today's important job in the United States.

In thinking of community as organism rather than mechanism, the criterion for such planning may be found in the needs of human beings. Primary among these are the needs for group relationships. Rural, but more especially urban, living has created extreme individual isolation and has taken from the individual the supporting, reassuring persons and groups that sustain him in a more intimately

and closely knit society. The independence from intrusion of his neighbors, which he gains in the city, is paid for by a devastating isolation from the warmth of human relationships that sustain in time of sickness and trouble, give color and variety to life, and tend to hold the individual, through commitments and obligations publicly declared and known by all, to a way of life acceptable to and approved by the group ways and beliefs.

First, then, among community needs are neighbors and friends living in such a way that a common life can be shared—useful work for all, decent housing, safety, health and welfare provisions, good and conveniently located educational centers for all ages, provisions for worship, provisions for recreation from the sandbox to the teen-age center and community clubhouse, shopping facilities, and easy transportation to the centers of work. In the United States we must create communities where minority groups can also share a common life. We can neither tolerate nor afford the oppressed, fearful, or hunted personality—it is too defeating for the individual and too dangerous and costly to our democratic society.

We are talking about community understanding of the needs of those living in it and the will and belief to make it a better place for living. This is no dreamer's vain hope; neither is it the belief that we can make *all* of life into "model" communities and "garden cities." Diversity, change, struggle are part and parcel of our time. We trust also that the development of human beings is a primary goal. The goal cannot be brought nearer fulfillment without a continuous activity toward this end. "The final test of an economic system is not the tons of iron, the tanks of oil, or the miles of textiles it produces: the final test lies in its

ultimate products—the sort of men and women it nurtures, and the order and beauty and sanity of their communities.”<sup>7</sup>

#### THE SCHOOL AS A COMMUNITY

We have thought of community as relationships within a field of forces, economic and cultural. It is made up of a group or groups, sharing a common life with varying degrees of conflict and concord. It is defined by an area that includes basic services and institutions. There is a consciousness among its members of its values and ways of cooperatively moving toward a shared goal.

It is helpful to think of the school as a community, since ways of community behavior are learned there. To parallel the definition of community just stated, the school or college campus has pattern and climate, it has a shared goal, and there is attention to the needs of individuals and groups. The individual is placed in the status hierarchy of the school often contradictory to his place in the home or church or the community as a whole. For example, a girl in a girls' school or woman's college does not take second place as student-body officer or editor of the school paper. The school and college has a shared common life carried on within a defined area. It has its unities and conflicts.

If this is an acceptable concept, then the experiences and methods in school and college should be those that educate the individual in the knowledges, methods, and ways of democratic citizenship. The relations of principal or college president, of deans, teachers, and students, and of students with each other, and the quality and structure of student government, all should exemplify this principle. All aspects of student government should be related in the

<sup>7</sup> Lewis Mumford, *Faith for Living*, p. 146 (1979).

student's mind to community government. Generalizations should continually be made that emphasize the likeness. Some high schools and colleges call their school governing body the community committee, their meetings community meetings, and their total body "the community." This procedure, with intelligent guidance and actual community relationships, becomes a functional preparation for acting within democratic school-community structure.

### Planning Together For and With Youth

#### THE JOB OF THE CITIZEN

The precious value to the individual of full citizenship in the United States is an active concept, that of a participant. It involves taking conscious control of the self, that control and dynamic to be spent for self and others. There is nothing soft or spineless about this wanting good things for others. It has in it the essence of "I want my turn and by the same token I will see to it that you get your turn." It is the ideal of individuals who, through group membership, have more power to do and are able to do a different thing than one person can accomplish alone.

There has steadily persisted in American thought, from that first agreement to practice self-discipline for the good of all expressed in the Mayflower Compact to the present-day Community Chest and Council of Social Agencies, a belief in the obligation held by citizens in a given community to take care of their community problems. A severe breakdown in this came during the 1930's with the Great Depression and widespread unemployment. Then Federal aid was the only solution, but it was considered as a temporary and not a permanent pattern for the United States.

During the Second World War Federal aid and control over the affairs of many communities were part of the focusing of the national effort to win the war. At the same time, however, there was a countermovement in the organization of communities for civic defense and for voluntary services in the war effort. Many people who had lived in the same block for years learned to know one another for the first time. In some communities the organization of neighbors was retained and goals turned toward neighborhood improvement and social activities.

There has been developing a social and humanitarian concept of city planning, augmented on the one hand by skills in surveying needs developed by the social scientists and on the other through modern architecture and design—a Frank Lloyd Wright in his description of “Broadacre City” applies all the knowledges of human needs to meeting them in a functioning and functional environment. The developments in biology, psychology, anthropology, and sociology have shown to the present generation more clearly than any other how man must live if he is to avoid destroying himself. The direction in principle and method is away from the “bigger-and-better” approach and toward the nearer, related and known unit, which because it works and has meaning becomes “the better.” The questions responsible citizens are asking are not what things happen, but how things happen, what do I want to happen, and what can I do about it?

#### BLOCK AND NEIGHBORHOOD

In a great deal of lamentation, lecturing to women’s clubs, and many magazine articles, the “Youth Problem” has been bemoaned. In spite of all the spoken and written words and the gathering of statistics, the problem has gotten further

away from solution and become more generalized. However, another movement, much accentuated by the needs of a war-time society both in the United States and abroad, has a good chance of succeeding. It is a movement aligned with scientific facts and democratic principles, one that takes the youth problem, or any other, back for its solution to the individuals involved in their block and neighborhood. It demands participation of the individual in group responsibility for local problems and knowledge of the democratic method—finding facts and getting social action through block, neighborhood, community, city, state, national means. It is based on the fact that the people in the block or neighborhood are the ones who should be or helped to be the most concerned with the children of that block or neighborhood. This goes for other problems as well. It affirms the value of united action based on fact and need. It is a potent means of adult self-education in democratic method. It starts with persons where they are, with problems where they originate. It is developed by those most concerned with workable solutions and, through group planning and action, gives assurance to and sustains the individual.

#### THE COMMUNITY COUNCIL

The principle of citizens studying their problems and planning creatively together to work out solutions is being applied in many American communities. There are various patterns of organization. The organization that is best aligned with the democratic method is the one originating with the folk of a neighborhood and community rather than one organized by the professional workers or the social-work agencies of the community, which is apt to be "put upon" the citizens. The fact-finding committee of one coun-

cil of the type preferred, the Arroyo Viejo Community Council, in its report to the main body makes this opening statement:

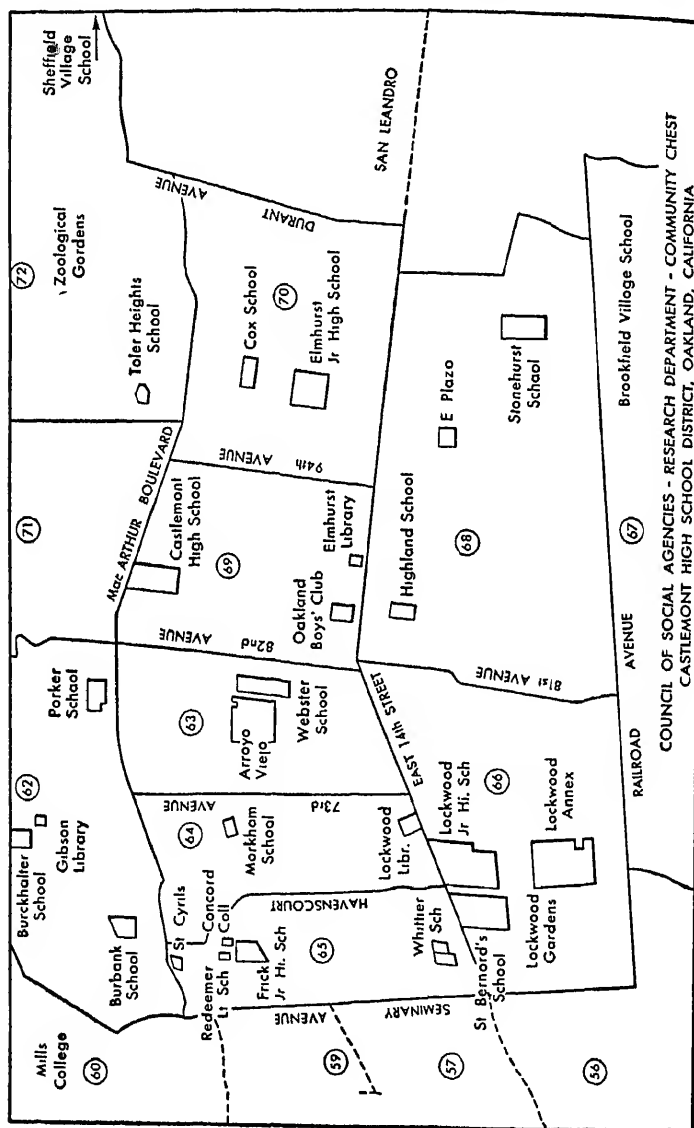
Believing, that in a democracy, those who live in a given neighborhood or community are the ones who are most concerned and responsible for the welfare and development of that neighborhood, it is appropriate that needs in our neighborhood be defined and that we ourselves devise ways and means of meeting these needs or of obtaining aid from city or county agencies to that end.<sup>8</sup>

Describing the work of the Arroyo Viejo Community Council rather fully is a way of showing process, a way of showing a community actually and actively concerned and doing something about its own problems.

The area of this council is a section of Oakland, Calif., in the eastern part of the city, with a population of 59,467 and a child population, ages ten to nineteen, of 8,849. Its general contours and boundaries may be seen on the accompanying map. It contains one high school, eight elementary schools, and two junior high schools. There is a large recreation area in the center, on one side a woman's college, on another the city zoological gardens. Neither extreme of wealth or poverty is present, though there is a fairly wide range in socioeconomic groups. There are public- and private-housing projects and trailer camps. The usual social and civic problems are present though not in aggravated form.

The process of neighborhood action was started at a mass meeting of the adults in the area to plan for the summer needs of the children in that community. At this initial

<sup>8</sup> Arroyo Viejo Community Council, *Report of Fact-finding Committee*, June 14, 1943, p. 3 (18).





meeting of citizens, officers were elected and a start made toward organizing a council with delegated representation from the various business, club, church, housing, group-work, and school groups in the area. A fact-finding committee was set up to study the actual situation and to make recommendations. In its report to the council, this committee outlined its work in the following manner:

This is not a study of delinquency, nor is it an effort to reform delinquents in the Arroyo Viejo Community. It is an effort by the people who live in this Community to understand and to control conditions so that unfavorable influences will be eliminated and positive programs prevail as a means of *prevention* of delinquency and problem behavior of youth. It has been part of the group purpose, since the beginning, that the youth of the community should be partners in the studying and planning for community needs.

It was agreed that in this first report the efforts should center on the needs of community members, especially children and youth in the summer months of 1943.

At the initial meetings of the Community Council questions proposed toward which fact-finding should proceed at once were:

What is now underway for youth in this community?

What facilities are available now for further programs and activities?

How will these be restricted or enlarged for summer use?

What are the needs of those living in the community?

as expressed by the young people.

as expressed by the adults.

as evidenced by the records of cases of misbehavior in this area.

What is the adult demand for a community program?

What do parents want for their children?

What do teachers suggest to meet local needs?

What are the sources of leadership?

Who is available for voluntary youth leadership?

At what time can this be rendered?

What can they offer?

Would they be willing to take training in order to be ready to serve youth needs?<sup>9</sup>

A youth council in the high school asked the Community Council to sponsor its dance and was given representation through its president on the adult council. A professional section grew up around the leadership of an elementary-school principal skilled in community work. This section, meeting monthly, became the most vigorous branch of the community undertakings, with committees on church, group-work, parent relations, and youth problems. It became the center for reporting, planning, and pooling efforts of the professional, school, administrative and guidance workers, group-work and recreation leaders, public health workers, juvenile detail of the police department, representatives of the P.T.A., and of youth itself.

Over a two-year period, out of this process of group action, along with other forces at work in the larger community, which was much aware of its wartime dislocation of services and consequent problems, came a community council, a youth council, a professional section, and various subcommittees, which were going concerns involving large numbers of persons. The council's first demands on school and playground departments brought an enlarged summer program for youth in the area, the success of which led to a year-round program centered in the 24-hour use of the school buildings for youth activities.

An early recommendation of the Fact-finding Committee was that

<sup>9</sup> Arroyo Viejo Community Council, *Report of Fact-finding Committee*, June 14, 1943.

The Arroyo Viejo Community Area, as a whole, is too large to serve as "a community." Therefore, smaller neighborhood centers for programs are essential. In our area these should be thought of as the playground centers, which are to be opened and operated with an extended program this summer, and the church centers, which should be encouraged and assisted in enlarging their neighborhood programs. Similar geographical centers may be thought of such as the Boys Club at 85th Avenue and East 14th Street.<sup>10</sup>

The recommendation was made in the first report and related to the first summer's work. As programs developed, however, and groups became more aware of needs, the elementary-school principals came forth to give leadership, helping to organize committees of parents and to form these needed neighborhood centers around the elementary schools of the area as more natural centers than the playgrounds in location and investment of interest in planning and effort. Neighborhood councils as they have been organized in these centers have sent their delegated representatives to the monthly meetings of the Area Community Council.

Community planning and action resulted in the appointment of a recreational coordinator for the area and later this pattern was extended to other areas of the city. These workers were provided with a budget from the public schools and a staff with facilities to meet youth needs and to help organize or work with community councils to meet the recreation needs of both youth and adults. The pattern of the first youth council in this area was repeated in each high school of the city. Thus in many ways, initiative in the Arroyo Viejo Area brought results in that community and gave impetus and furnished ideas for organization and program to other groups throughout the city.

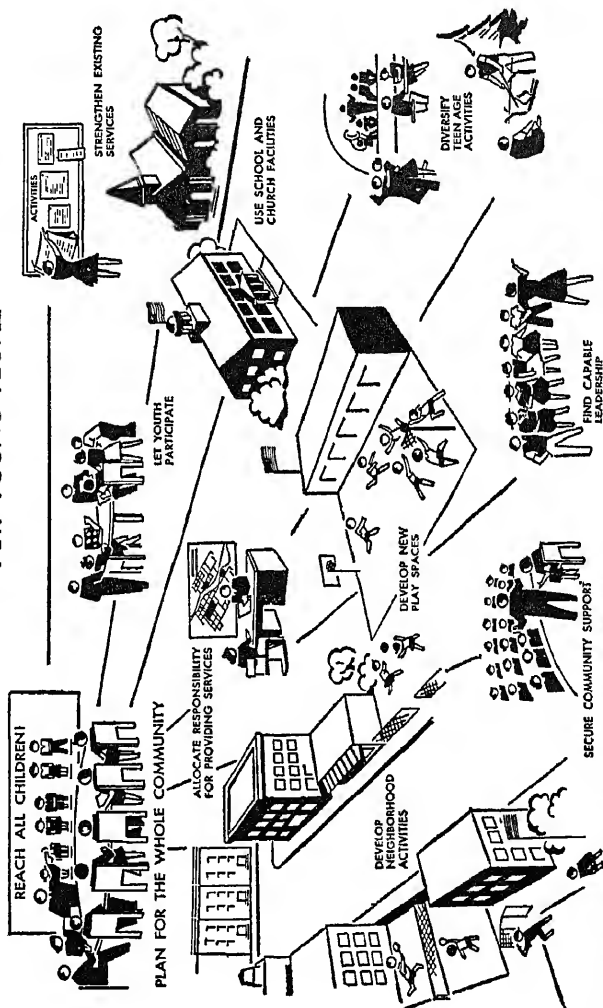
<sup>10</sup> *Ibid.*

Educators, parents, or other citizens who have undertaken or are contemplating neighborhood action may find the chart presenting a Ten Point Program for Developing a Community Recreation Program for Young People helpful in giving an over-all picture of the job to be done. It is a generalized presentation of what is going on in the Arroyo Viejo Community. The principles of cooperative action it illustrates are applicable to group action in moving toward solving other than recreational problems. In fact, rarely can recreational problems be considered apart from those centering in housing, health, sanitation, safety, education, street planning, lighting, transportation, and fire and police protection. Starting out with action on the problem most urgently requiring solution focuses efforts on getting specific results and at the same time gives insight into other problems and experience in knowing how to go about solving them.

#### THE YOUTH COUNCIL

A basic procedure in community organization must be the inclusion of youth as partners in planning and acting for community good. In some cities the youth councils, especially those set up during the war to deal with the rising tide of delinquency, have been made up of adults who study the problem and make recommendations for city-wide programs. Such a plan enjoys neither the often original and helpful suggestions of the consumers of the product nor the resultant values of their growth in fellowship, the assuming of responsibility, and their education in local needs and democratic methods of meeting them—a precitizenship education that gives high-school and college youth opportunities to become skilled in social, civic, and vocational activities with adults. They can leave school equipped with competences in dealing with adults as well as with their peers.

# TEN POINT PROGRAM FOR DEVELOPING A COMMUNITY RECREATION PROGRAM FOR YOUNG PEOPLE



Source: Recreation Division, Office of Community War Services, Federal Security Agency

PICTOGRAPH CORPORATION, FOR PUBLIC AFFAIRS COMMITTEE, INC.

One combination of community council and youth council is seen in the organization of the Mills College Community Council, which has set up machinery by which the campus is seen as a community. Matters of concern to all are discussed by a representative body of students, faculty, and staff called the "College Community Advisory Council." The stress is upon cooperative understanding of community form and function and upon encouraging intelligent participation in campus community affairs as a means of enrichment for both the individual student and the college community and as the best way of preparing for participation in a larger community.

The leadership in the high-school youth council and the college community council is a matter of great importance. Defining duties and powers is essential, because the autocratic principal or college dean who permits the organization of such a council and then ignores or "clamps down" on its recommendations can cause more disillusionment or revolt than would be aroused in a thoroughly consistent authoritarian scheme for student expression. The way to educate youth for citizenship is by letting youth act as citizens. Pretending or playing at citizenship is not enough. It must be the real thing, which means power to make decisions and take responsibility for them. The youth council can be a very effective means to this end.

#### CITY-WIDE PLANNING

Most cities in the United States during the war period set up a postwar planning committee. Many have already established commissions for putting plans into action. The wartime committees have possibly spent more time assessing the problems of reconversion and reemployment than they have in considering youth problems, yet they have all given



attention to the repair and building of homes, schoolhouses, and recreation facilities as urgent needs after a long period when such repair and building were impossible.

If the reader will think back to the opening discussion of this chapter about community design and climate, he will see that there is more to city planning than the replacement or addition of buildings or even a rearrangement of them. All Americans should be fully aware of the task before them. Following the now familiar steps in problem solving, we shall state the problem they face, survey related facts, and find direction and goal for action. We shall do this by quoting from Mumford's recent book, *City Development: Studies in Degeneration and Renewal*.

### *The Problem*

If only the material shell of our society needed repair, our designs might follow familiar patterns. But the fact is our task is a far heavier one, it is that of replacing an outworn civilization. The question is not how much of the superstructure should be replaced, but how much of the foundations can be used for a new set of purposes and for a radically different mode of life.

### *The Facts*

Today more than one-half the population of the United States lives in an environment which the jerry builder, the real estate speculator, the paving contractor, and the industrialist have largely created.

Such city planning as has existed during the last generation has started mainly from certain narrow physical, technical, and economic assumptions. The planner studied the site, made a canvass of industrial needs, measured the flow of traffic, and laid out plans for future roads or future water mains. One would have thought from the bulk of city plans . . . that city life existed for multiplying the mechanical means for existence.



*Direction*

The technical and economic studies that have engrossed planners to the exclusion of every other element in life, must in the coming era take second place to primary studies of the needs of persons and groups. Subordinate questions—the spatial separation of industry and domestic life, or the number of houses per acre—cannot be settled intelligently until more fundamental problems are answered: What sort of personality do we seek to foster and nurture? What kind of common life? What is the order and preference in our life needs? Do we place babies above motorcars or vice versa? Do we place schools staffed by able teachers above schools that have expensively equipped shops and laboratories, gymnasiums and swimming pools? Or, even more fundamentally do we want schools or do we want clover-leaf junctions?

Most of the current answers to these problems are evasion. It will not do to answer that we want everything . . . cities that spent their income and borrowed their capital to make vast physical changes, like the Wacker Drive in Chicago . . . often failed to pay their teachers promptly or failed to build enough schools . . . spent recklessly on mechanical utilities and the preparatory functions and (were) reduced to penury or parsimony in providing for nonmechanical, nonprofit-making activities—and therefore deprived (themselves) of art and love and leisure, except in commercialized forms.

*The Goal*

The task of our age is to decentralize power in all its manifestations and to build up balanced personalities. . . . A balanced personality may be defined as one capable of making the most out of every part of his organic and spiritual capacities so as to be ready to respond effectively to every demand of life, and to nourish all his own life needs with energy drawn from every part of the personality . . . one that is in dynamic interaction with every part of his environment, one that is capable

of treating economic experiences and esthetic experiences, parental experiences and vocational experiences, as the related part of a single whole: namely life itself.<sup>11</sup>

Mumford warns, as do others intensely concerned about the restructuring of our cities, against utopian dreams. We must start where we are and think realistically of neighborhood houses and services, of the community school as a pattern for the new school building, of teen-age clubhouses, of all the other buildings and services seen through neighborhood and community organization and planning as needful to the people living in the area. The accompanying chart shows one plan for organizing and coordinating neighborhood and city-wide efforts. Study of this chart will show that the plan stresses the importance of the citizen's participation and responsibility for his own welfare and destiny.

#### STATE YOUTH AUTHORITY

The extension of this principle to state planning is also important. The structure of such a pattern as the California Youth Authority provides for a very active section on delinquency prevention (128). Funds have been made available to call an annual conference in the state capitol for youth-council representatives from all parts of the state. This conference has served to give unity and direction in program planning, exchange of ideas, reassurances in the worth-whileness of the program, and a sense of responsibility, dignity, and maturity to the young people participating.

<sup>11</sup> Lewis Mumford, *City Development: Studies in Degeneration and Renewal*, pp. 156, 5, 177, 178, 180, 181, respectively (176).

## FEDERAL RESPONSIBILITY

In various ways over the years the Federal government has taken responsibility for youth programs. Notable among these is the program of the United States Department of Agriculture—the Four-H clubs—which contains all that is educationally acceptable for youth development in citizenship and community experience. It in no way shows any propaganda or effort at Federal control such as was present in the German government's program for Nazi youth. The National Youth Administration and Civilian Conservation Corps programs, set up in a time of national economic disaster, while giving needed aid, represented much in organization and administration that educators protested. The principle to be followed in any aspect of Federal responsibility for youth should parallel that of neighborhood, community, and state concern for young people and provide situations appropriate to the area involved, allowing for local initiative, self-responsibility of citizens, and shared effort in studying, planning, and acting to solve the persistent problems of living as these arise in the lives of the men, women, and children of the United States.

## The School Gives Leadership

## CHANGING PATTERNS

Secondary schools and colleges during the war period felt the impact of the conversion of national resources, skills, and man power to meet war demands. This brought about adjustments in curriculum, method, and leadership which, at the university level especially, worked almost a miracle in those used-to-slow-movement and vested-interests-in-re-

sistance-to-change. The administrators and teachers in the United States did not suffer bombed school buildings and the resultant 24-hour care of children and the demand for community services and aid to homeless and injured children and adults. Even so, the concept of the teacher as a community worker was established, especially in the congested areas of war industry, where the configuration of the entire community was sharply disrupted and redesigned, creating acute human needs that the school through its staff had to meet daily before and even in place of any formal educational procedure.

The school administrator was forced to become a group and conference leader with his staff, to relieve strain, to give group reassurances, to interpret needs in enlarged tolerances and understandings, and to set up ways to develop new techniques for new situations. He was responsible as never before for the morale of the school, of both staff and students, contributing to the morale of parents and community members through the expanded functioning of the school. Thus his stature in education and human leadership was heightened.

The curriculum of the secondary school from 1940 on took responsibility for War Production Training. After Dec. 7, 1941, as the man-power problem became increasingly acute, high schools in cooperation with the United States Employment Service planned and carried out a program of supervised employment for school credit. Known as the Four-Four Plan—4 hours on the job and 4 hours at school—this program is the greatest commitment ever made in United States education to the values of work experience.

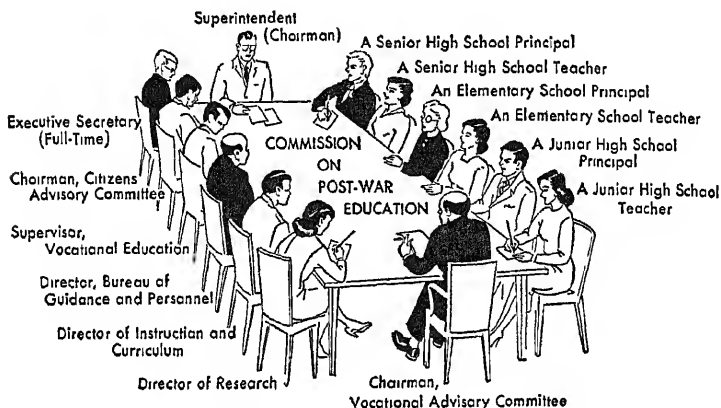
During the war the universities, in order to maintain operating budgets with practically all their men students

in service, undertook to become training centers for the military forces and transferred their able science, language, social science, medical, and other faculty to the task of preparing men and women for duties in the Army and Navy. Services for the returning veterans were organized in a different way, profoundly changing the traditional climate of the American college and university.

Methods of instruction successfully used in the speeded-up military training were another stimulus to change. The Language Area Studies, films used for Army and Navy and industrial training, chart aids for instruction, and counseling procedures held shock for the traditionalists while presenting new and exciting findings and cues to those who were able to examine their methods in the light of these new procedures. The fact that so many high-school and college teachers were participants in the programs using these procedures assured widespread investigation of them, intelligent acceptance or rejection of them as tools for educating American young people in peacetime, and application of those that offered better ways of teaching.

National and local educational associations and groups set up postwar planning committees that envisioned new and better ways of meeting fast changing human needs. Some of the largest group-work agencies pooled their planning in the Associated Youth Serving Organizations. The prospect of a continuing Federal plan for postwar military training for all male youth had to be met and related to a pattern of education in the United States which, up to this time and unlike other countries, had never had to shoulder such a responsibility. Boards of education set up postwar education committees and commissions. The National Association of Secondary School Principals and the National Edu-

cation Association recommend the organization for such commissions as follows: <sup>12</sup>



Working along with such a commission should be an advisory committee on vocational education to serve as an occupational planning council representing employers, employees, the public-employment service, and the schools and other civic interests. The contemporary complicated pattern of vocational areas open to youth and the shifting requirements for employment make the demands on the school too heavy to be met by its staff alone. Here, again, in the need of young people for vocational advising, preparation, and job experience, is the demand for community cooperation.

#### NEIGHBORHOOD AND COMMUNITY SCHOOLS

The changing patterns of education point to new kinds of schools at all levels: the neighborhood school for nursery,

<sup>12</sup> National Association of Secondary School Principals, *Planning for American Youth*, p. 39 (184).

kindergarten, and primary children and their parents; community school units for older children, ages approximately seven or eight to eleven years, and their parents, located in extended circles out from the close-in, smaller, homelike neighborhood unit for the younger children; a unit including what we now think of as the junior and senior high school and junior college, giving continuity to educational experiences during adolescence and permitting social groupings required by the age-maturity differential of boys and girls. In all cases, the use of the school building as a center for community members is fully accepted as a unified way of serving their needs and this acceptance is expressed through provisions of the school budget.

The community both serves and uses its school. As the church was the nucleus of the medieval city and in later periods the factory and the market served as centers of common life, so now we come to a school-centered community. The design of the school building and of its work and play areas is an affirmation of the interdependence of structure and function. The building is not only equipped for its traditional role as a school but also for being a youth club and recreation center for the grown-ups of the area. It contains the local center for medical and welfare services and clubrooms for the group-work agencies. Parents' organizations and various informal club groups find meeting space in it. It is, of course, the place where the community council and the youth council meet and work.

It should be emphasized that, if the community school is to serve the needs of growing individuals fully, it must also provide for privacy, quiet, and many types of individual activities as well as group activities. A great need and a resource of the individual in present-day society is for protection from too much *community* in the bad sense of the

word. The school can and should give this protection to offset strain created by overcrowded housing conditions and lack of privacy in homes.

The college that serves young people adequately today can no longer be the "ivory tower." The concept of the college as a community can give students the beliefs and skills needed for citizenship through the structuring of democratic relationships on the campus. Classroom experiences must be closely related to community life and living. Among its functions the university has long had the responsibility of educating experts, particularly technical, medical, and legal experts, required by the community. Today, there must be an extension of this function by the university if it is truly to be a part of its community. This extension will be not only in the education of more types of experts, but also in the education of experts who understand community needs and have vision and courage in attacking the "can't be done," men and women who can bring these qualities to the community along with their technical knowledges and skills.

#### CITIZENSHIP EDUCATION

The school or college as a community must exemplify democratic principles because it is by living and liking that living that the individual learns to believe in and to accept these principles and ideals as well as to obtain skills in group action for individual and group good. It is thus that common loyalties may be developed, through holding common values. It is thus that we move toward true acceptance of the individual as of worth, whether male or female, black or white, Jew, Protestant, or Catholic, which is an essential for citizenship in a democratic community. General questions one should ask about this education for the com-



mon life, this citizenship, are "Does it inculcate common democratic values? Does it give people of all social statuses a feeling of common cultural heritage? Does it provide equally well for boys and girls of all social statuses and all kinds of intellectual ability?"<sup>13</sup>

Students should be learning to be democratic citizens through knowledges related to home, vocational, and political problems. Getting knowledge as the tool of civic competence is not enough. It is a tool to be sharpened and directed by experiences in studying problems and action in the areas of school responsibility and the extension of this in community affairs. It often seems that students in rural areas have more dynamic opportunities to be a part of neighborhood, community, regional, and state action than do urban youth. The school programs of the Tennessee Valley Authority, the program of Resource-use Education being developed in the Southern states with aid from the American Council on Education and faculty members of the University of North Carolina (138), the programs of Four-H clubs over the country, tend to have more vitality than those of city youth engaged in school-yard beautification and planning for school dances and the like.

City-school educators will have to be more resourceful in investing their time along with youth in needed projects. There is much to be done in the creation of teen-age centers. In the community school there are important projects for high-school students in group and hobby leadership for their own age and for younger children. The college student can serve as a freshman adviser and take leadership training. Girls can take responsibility for hostess hours in youth clubs and act as leaders in Girl Scout troops.

<sup>13</sup> W. Lloyd Warner, Robert J. Havighurst, and Martin B. Loeb, *Who Shall Be Educated?* p 159 (254)

Further, we must find ways for youth to extend their civic activity from student body and school areas not only to neighborhood, community, city, and state but to national and world problems. The Student United Nations Conference General Assembly involving all of the students in the two upper grades of the social studies classes in nineteen Detroit public high schools is an example of such a project. It has a threefold purpose:

. . . to afford high school youth an opportunity to do some practical thinking upon the problems facing the United Nations, to enable them to become acquainted with the work of the World Organization, and to give them a real sense of participation in international affairs. . . .

Provision was made for an extensive preparation period to bring into the activity all the students in the two upper grades of the social studies classes. The preparation period began with the opening of the spring semester and moved through four distinct steps: (1) general study of the over-all world organization; (2) general study of the particular countries which the individual schools would represent, (3) general study of the major issues confronting the real United Nations; and (4) specialized training of the delegations and the individuals who are playing particular roles on the Conference day.<sup>14</sup>

The project is sponsored jointly by "the World Study Council, Detroit Public Schools, Detroit *News*, the Foreign Policy Association, Detroit Branch, the University of Michigan Extension Service, and Wayne University."<sup>15</sup> An outstanding feature of this cooperative enterprise is the united efforts of all the sponsoring organizations, not to put on a

<sup>14</sup> *First Annual Student United Nations Conference General Assembly*, Horace H. Rackham Educational Memorial Building, Detroit, Mich., May 16, 1946, p. 3.

<sup>15</sup> *Ibid.*

show, but to help the students have a bona fide educational experience centered in studying international problems.

Radcliffe College divides its whole student body into the nations of a world court, and a meeting is organized and carried out once a year around the discussion and solution of one urgent international problem. Students can work out the needs for rehabilitation of a school in China or Greece or Soviet Russia and gain knowledges and understandings about other human beings. The social studies have borne the burden of this and other types of citizenship education, but in the identification of the good citizen with the mature personality this education must become a consciously accepted part of all aspects of instruction and of the total climate of the school.

Both boys and girls should have citizenship education in relation to home and family life. The quality of social experiences in the school can contribute much to this education. It is in and through them that attitudes holding girls as inferior may be modified. Sex education taught as a system of values and relationships, home and family life seen as such, will lead toward a citizenship aware of the human values to be sustained in happy home life.

Citizenship education includes preparation for making a social contribution through useful work. The community school and community-centered university, accepting the goal of human experience in worth-while work as the integrating force in the individual's life, must be fully equipped to know what work situations prevail, to know how individuals may be tested to show aptitudes for areas of expression and must have a staff skilled in aiding each student in examining all the facts and factors in relation to this crucial problem. They must be prepared in giving basic prepara-

tion in vocational areas to those who have made their selections.

Helping young people to study their interests and vocational direction should be a very large and important aspect of counseling, resulting in a long-term educational plan for each individual, this plan to be worked out by the student with all available aids, discussed with his counselors, held subject to change on the basis of new interests and the development of new aptitudes. At any given time the plan centers and directs the energies of the person. The approval and importance given to such planning in the school climate aids the student in his own investment of time, thought, and effort in making it. As the individual pushes the study of his vocational interests out beyond his community, he is also seeing new and meaningful relations in state, nation, and world.

In using the community as a laboratory for learning, it has been suggested that, as a means of exploration, work experience be part of vocational preparation. The war-period Four-Four Plan can be carried on into peacetime in many forms and will be if work experience is viewed as essential to an adequate education. The community must aid the school by providing information on the shifting aspects of employment. The Vocational Advisory Board described on page 344 could be a direct resource to vocational counseling groups and to interest groups in the school who wished to make visits in the community to gain better vocational information. In addition to a community vocational advisory service, a cooperating state and Federal vocational placement service is needed. The wartime work of the United States Employment Service can have valuable postwar development in aid to youth and adults in a highly transient population such as ours has become.

## TEACHER AND COMMUNITY

For adequate citizenship education today there must be a large number in each school, if not all those teaching boys and girls, who are aware of and believe in what Mumford calls "personality and community." There are probably three primary aspects of this for the individual teacher and counselor. First, she is herself a citizen living in a neighborhood and community. If she is to be fully active as a citizen, her mature life and living, her associations with others for fellowship, for planning, and for action, must be thoughtfully and purposefully undertaken. She needs to be a participant as a person and as a citizen. Second, from this point of view she must study the community. Knowing about the community as an adult and as a citizen reinforces study of community and school neighborhood as a means of understanding the boys and girls she teaches and counsels.

The third aspect is using the community as a laboratory in relation to class instruction, which requires a still different investigation. The first step in all these aspects is to get a city or county map and begin the study of relations with this diagrammatic device for seeing where the school is and what other kinds of institutions and influences, symbolized by institutions, are in its area. The homes of students can be dotted in, as well as libraries, churches, taverns, movies, factories, places of business, the places where adults enjoy recreation and where youth gather, the candy store, pool hall, hamburger joint, youth club.

The study of community must make the teacher aware of the tensions and conflicts, lines of cleavage and discrimination, where color and religious groups center, what the economic and ideologic motives of the community are.

Who are the reactionaries, who the liberals? Who are the named leaders, presidents, and other officers for groups? Who are the indigenous leaders to whom people turn when in trouble? What are the attitudes toward education, toward teachers? Do these differ for men and women teachers? What are the attitudes toward girls and women? Who are the strong women leaders and what are their drives and motives?

Along with this, the teacher must search her own mind and heart and see how she really feels about color and class. Schoolteachers are mostly from the middle class and have been found to give consciously or unconsciously preferred classroom status and approval to students of upper-middle and upper-upper classes (254). Such discrimination should be faced and understood. The teacher must ask herself, "How do I feel about Negroes, Jews, 'foreigners,' Protestants, Catholics, Poles, Japanese, or other minority groups? How do I feel about girls and women? Do I like being a woman?"

Other things the teacher will need to know are: How does the neighborhood or community act cooperatively in planning and getting results? What sort of things stir the people to action? Are there church, club, art, or civic groups with which she can join? Is there a neighborhood or community council? If there is, she should attend it and get more data for her mapping and understanding of the forces in the community. She will find that she gains this understanding also just by visiting with people and developing a skill in hearing *what they are really saying*.

The teacher must know the welfare and child-serving agencies in the community in order to bring into a co-ordinated pattern the kind of aid an individual girl or boy and parents may need at a given time. Many communities have directories of their agencies. In some cases the

teacher will have to develop her own list if the principal does not have one. She should find out the name of the person in each agency who can be most helpful, as well as the name of the one to whom she *must* go if she wants action. She should get acquainted with these persons so that she knows them as persons rather than as names on the list and so that they know her and appreciate her purposes.

The teacher should know the history of the community—when and how it developed; its place within the state, region, and nation; its racial pattern; its rigidity or mobility in class structure; its intellectual, artistic, religious, occupational, and recreational patterns; and the degree of social response or indifference. All these are aspects of the field in which she is interacting as a teacher and counselor. She must see all these aspects, not as separate facts, but as active, interrelated, and dynamic facts, each interacting upon the other for change and modification. She must see herself in this field of forces as a factor for change in the directions that have value for her.

The teacher does not come to see community pattern and to know community climate in a day. She may have lived a long time in the community and find much that is new, much that is different from what she thought, through this study process. It is a lengthy and continuous job. The teacher never catches up with it completely. For one reason, because the community, the young people, and the teacher are always changing. It is an essential job, however, in the concept of "personality and community," and a *good* teacher will find it a very exciting and satisfying job.

## Recommended Readings

Books that will help the reader understand community as design and the relationship of individual-and-environment as part of pattern and climate: Plant, *Personality and the Cultural Pattern* (202); Mumford, *The Culture of Cities* (178); and the recent series of sociological studies giving pictures of regional differences—Warner and Lunt, *The Yankee City Series*, Vol. I, *The Social Life of a Modern Community* (255), and Vol. II, *The Status System of a Modern Community* (256); Davis, Gardner, and Gardner, *Deep South* (78); Dollard, *Caste and Class in a Southern Town* (88), Lynd and Lynd, *Middletown in Transition* (157); West, *Plainville, U.S.A.* (263); Warner, Havighurst, and Loeb, *Who Shall Be Educated?* (254). The last volume is a small book which should be read as a whole to get a feeling for the class structure with the insight into the way it impinges upon the school and creates some basic problems. The case studies with which this book opens are important for teacher reading. A special list of sources on intergroup problems is given at the end of this book, following our alphabetical listing of selected references. Three additional sources giving a view of community pattern to be included here are: Shaw, *Delinquency and Urban Areas* (224); Cook, *Community Backgrounds in Education?* Part II, "Social Forces Shaping the Child" (69); and Brown, *Psychology and the Social Order* (47).

Among the aids in studying varying patterns of cooperative planning within the community are recent publications of departments and committees of the National Education Association. Of these, see: *Toward a New Curriculum*, Chap. 4, Education through Community Service, and Chap. 10, Community Organization and Cooperation (82); *Education for All American Youth*, Chap. 2, For All American Youth, Chap. 3, Farmville Community School, and Chap. 4, Schools for Youth in American City (91); *Planning for American Youth* (184); *Group Plan-*



ning in Education, Part I, What Is Group Planning? Part II, Group Planning in Action, and Part III, Principles of Group Planning (81). Be sure to read the National Society for the Study of Education, *Forty-fourth Yearbook, American Education in the Postwar Period*, Part I, Chap. 10, The Community-school Emphases in Postwar Education, Chap. 7, Providing Work and Service Experience for Postwar Youth, Chap. 9, The National Concepts in Domestic Affairs, Chap. 12, Postwar Education for International Understanding; Part II, Chap. 2, Changes Needed in School Organization to Provide for Special Groups (188). Other references in connection with community planning and action are: Fenton, *Mental Hygiene in School Practice*, Part V, Hygiene in Community Life (98); Baxter and Cassidy, *Group Experience—the Democratic Way*, Part II, Chap. 4, The Community as a Co-ordinated Social Unit, Chap. 5, Youth in the Community, Chap. 6, Preparation for Tomorrow's Leadership, and Chap. 7, Education for Living in an Interdependent World (28); *Adolescence, Forty-third Yearbook*, Section III, The Adolescent and the Social Order (189); Yaeger, *Home-School-Community Relations*, Chap. 6, The Community and the School It Builds and Uses (279); Wayne McMillen, *Community Organization for Social Welfare*, University of Chicago Press, 1945.

How teachers can best study their communities: Colcord, *Your Community* (65); Burton, *The Guidance of Learning Activities*, Chap. 5, The Nature of the Learner (52); Plant, *Personality and the Cultural Pattern*, Chap. 18, Education for Change (202); Olson and Aldrich, *School and Community*, Part II, Comprehending the Community (195); American Council on Education, Commission on Teacher Education, *Teachers for Our Times* (12); Association for Childhood Education, *Exploring Your Community* (20); *How to Know and How to Use Your Community* (80) and *Utilization of Community Resources in the Social Studies* (185), both published by the National Education Association.

## PATTERN FOR CHAPTER TEN

### *Preparation for Counseling*

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#### Parts of the Whole

A Part of the Pattern

A Part of the Climate

Requirements for Counseling

What Kinds of Counselors Do Youth Accept?

#### Understanding One's Self

A Method of Self-survey

Direction and Planning

Perspective

## CHAPTER TEN

### *PREPARATION FOR COUNSELING*

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It is not proposed here, in this final chapter, to summarize the preceding chapters, which are organized to show implications for counseling within the context, and growing out of each of the topics discussed. It is rather the object here to look realistically at the job to be done as a way of seeing what is demanded of those who would successfully undertake the work. Further, the chapter proposes a method by which each one engaged in counseling can be helped to help herself become a better counselor. This is not suggested as a preachment of perfection, but applies to the counselor the same view of how persons can gain insight into themselves and plan for change and development already suggested for the young people one counsels.

The discussions here are related to the Preface to this book, and to Chapter One, The Work of the Counselor, and to Chapter Six, Recapitulation. We suggest as a way of beginning this chapter that the reader turn back and review these sections in order to see this present one as an integral fourth part of preceding statements about the job of counseling.

## Parts of the Whole

### A PART OF THE PATTERN

We have emphasized the helpfulness of thinking in total pattern and design. We are now thinking more directly of counselors, never as outside manipulators of situations, but as factors included in a field of interacting forces that are ever changing them, the students, and the situations within which they find themselves. We are thinking of them in connection with adolescents, keeping in mind MacKenzie's warning summary on the current findings about this age group.

Throughout all these reports there is one outstanding fact, namely, the absence of a typical or universal pattern of adolescent behavior . . . the lack of any set pattern of development for all adolescents, as well as the ambivalent character of their behavior, calls for insight and care in interpretation. Those who are overly inclined to accept behavior at its face value or who react personally to things adolescents say or do are likely to be unable to understand what they observe.<sup>1</sup>

Let us think of some of the ways counselors design their school, their classrooms, their own lives, and the lives of the students whom they teach and advise. Most obvious are the things one sees at first glance: the color and style of clothes; the size and organization of the body as a whole—tall, short, thin, fat; concave, convex, or dynamic posture; hairdress; shoes; lipstick; costume jewelry; neatness; cleanliness; perfume; skin; colored fingernails; harsh, pleasing, soft, or loud tone of voice; the relaxed ease or the tension of body movement; the way the teacher moves around a

<sup>1</sup> Gordon N MacKenzie, "Implications for Teachers and Counselors," pp. 303-304 (189)

classroom—slowly, quickly. Does she “flutter” or does she “stay put”? Must she be *up in front* or can she be lost in the group configuration? What are her nonverbal ways in facial expression and body movement in getting responses from individuals, from the classroom group as a whole?

Must the room be in strict and stern order, or can work materials be “all over the place” as they are needed in these all-over places, or is the room really untidy and disorderly? Is there color or drabness? Are there work materials that excite the imagination or none or mediocre, unimaginative arrangements? Is the situation one in which things are going on, one in which such “goings-on” set the criterion for noise, order, movement, and the like?

The teacher’s values and beliefs, aptitudes and interests, past experiences, and future aspirations make her own design, the design she creates in relationship experiences. To those who actually see the pattern of this design there is real meaning in the remark, “What you are shouts so loudly I cannot hear what you say.”

#### A PART OF THE CLIMATE

We have said that climate is the feeling tone within design and pattern and that the two are parts of the whole. They are both ways to understand a given situation at a given time. They provide cues that can be traced back to find deeper explanations and meanings for the particular climate and pattern being observed: Is a counseling interview relaxed yet serious, or tense and authoritarian? Who is doing all the talking? Is there movement from fear and uncertainty on the student’s part to relaxation and planning? Does she leave the situation with the lift that comes from having laid out a problem, shared it with an understanding person, faced the realities in it as far as one can at a given time, and made a plan of action, even if that

plan is for only the preliminary step in short-term action?

What teachers and counselors do in terms of pattern may be explored further by observing the reflection of their doing in what students feel and express in their actions. Much can be understood about the adult in a situation by observing student behavior: Are the young people tense, noisy, nonattentive? Are they held rigidly in seats or are they relaxing, moving, expressive, busy about tasks that demand their full attention? Is the teacher a part of the group and its undertakings or separate from the group, directing it in such a controlled fashion that one can almost picture her, baton in hand?

Discussing teacher-counselor and student relationships as making design and climate makes clearer the continuous interactive aspects of a process in contrast to thinking of situations as static. It is really process and is the dynamic for good or bad personality development of the students involved. A report on the relationships between 73 teachers and 1,095 students shows this.

The study . . . seems to give very definite, clear-cut evidence to the effect that emotionally unstable teachers tend to have associated with them children who tend toward instability, whereas emotionally stable teachers tend to be associated with more emotionally stable pupils. While the assignment of causes is precarious, it does appear to be reasonable to assume that if a teacher is a hyperemotional type, she tends to disturb her pupils emotionally, but if she is emotionally stable she tends to bring about emotional stability among her pupils. . . . if teachers are selected who are not in control of themselves it would seem that we have evidence that in only two months of association with their children these teachers tend to distort their pupils' point of view or upset their mental health.<sup>2</sup>

<sup>2</sup> P. L. Boynton, H. Duggan, and M. Turner, "The Emotional Stability of Teacher and Pupils," p. 232 (41).

Baxter's study of teacher-pupil relationships verifies these conclusions (27). We can assert that the creative, well-balanced teacher or counselor tends to exert a positive influence on the emotional stability of students. The feeling tone that pervades the climate of classroom or office is colored by these more stable responses of both teacher and students; it is a relaxed and friendly climate.

#### REQUIREMENTS FOR COUNSELING

To answer the questions, "Am I, will I be, how can I be, successful as an adviser or counselor either in classroom teaching or in carrying a specialized assignment?" we must turn to the requirements of the job to find out what the counselor must be prepared to deliver. The basic requirement is that the counselor be clear about the direction and end for education. We have held that education in the United States must be directed toward the development of the mature personality—the development of a more satisfying selfhood increasingly more adequate in meeting the problems of our democratic nation and interrelated world. To achieve this end must be the shared task of all administrators, specialists, and teachers in the school, working together with their students.

In Chapter One the areas of adequacy or need, the areas in which the persistent problems of living are centered, were described as:

Personal living—requiring emotional, mental and physical health—a system of values, self-management, self-direction.

Personal-social relationship—requiring belongingness, the making and keeping of friends, skills in cooperative social relationships.

Social-civic relationships—requiring participation in group activities, self and group government, social action.

Vocational or economic relationships—requiring goal and preparation for useful work and opportunity to use this preparation.

From these we derived the four areas of understandings in which counselors must be continually growing and maturing. It is well to study these areas again in this context as road signs pointing to the second part of this chapter.

Understanding the particular culture in which the girl lives, its values, standards, ways of doing things, demands upon the individual, attitudes toward women and girls, the process of cultural change.

Understanding the process the human organism goes through in maturing, the interaction of external and internal factors in growth, individual differences, the role of purpose.

Understanding the bases of behavior and the ways in which individual behavior can be diagnosed and situations altered to meet needs.

Understanding and being able to manage one's self as a basis for aiding others to face their problems and to seek adequate solutions.

The first three areas of understandings have been the topics of discussion in previous chapters. Now the fourth, that of self-understanding, receives consideration as the final chapter of this book.

#### WHAT KINDS OF COUNSELORS DO YOUTH ACCEPT?

We now know enough about the learning process to be convinced that, unless the teacher or counselor is acceptable to the individual and group, creating relationships that are positive, reassuring, and ongoing, negative rather than positive educational changes take place in the learner or learners. A girl's relationship with her music teacher may be of such quality that instead of learning to play the piano she ac-



REASONS FOR LIKING "TEACHER A" BEST, ARRANGED IN  
 ORDER OF FREQUENCY OF MENTION, AS REPORTED BY 3,725 HIGH-SCHOOL SENIORS

Frequency  
of  
Mention

Is helpful with schoolwork, explains lessons and assignments clearly and thoroughly, and uses examples in teaching	1,950
Cheerful, happy, good-natured, jolly, has a sense of humor, and can take a joke	1,429
Human, friendly, companionable, "one of us"	1,024
Interested in and understands pupils	987
Makes work interesting, creates a desire to work, makes classwork a pleasure	805
Strict, has control of class, commands respect	753
Impartial, shows no favoritism, has no "pets"	695
Not cross, crabby, grouchy, nagging, or sarcastic	613
"We learned the subject"	538
A pleasing personality	504
Patient, kindly, sympathetic	485
Fair in marking and grading, fair in giving examinations and tests	475
Fair and square in dealing with pupils, has good discipline	366
Requires that work be done properly and promptly, makes you work	364
Considerate of pupils' feelings in the presence of the class, courteous, makes you feel at ease	362
Knows the subject and knows how to put it over	357
Respects pupils' opinions, invites discussion in class	267
Not superior, aloof, "high hat," does not pretend to know everything	216
Assignments reasonable	199
Is reasonable, not too strict or "hard-boiled"	191
Helpful with student's personal problems, including matters outside of classwork	191
Dresses attractively, appropriately, neatly, and in good taste	146
Young	121

REASONS FOR LIKING "TEACHER A" BEST, ARRANGED IN ORDER OF FREQUENCY OF MENTION, AS REPORTED BY 3,725 HIGH-SCHOOL SENIORS—( <i>Continued</i> )		Frequency of Mention
Work well planned, knows what class is to do	.	110
Enthusiastically interested in teaching	.	108
Gives students a fair chance to make up work	.	97
Homework assignments reasonable	..	96
Recognizes individual differences in ability	.	86
Frank, "straight from the shoulder," a straight shooter		78
Personally attractive, good looking		78
Teaches more than the subject	.	74
Interested in school activities	.	68
Sticks to the subject	.	53
Modern	..	52
Sweet and gentle		50
Pleasing voice	.	50
Intelligent	.	42
Prompt and businesslike	.	41
Sincere	..	36
Knows more than the subject	.	32
Has pep	..	31
Uses good judgment	.	22
Cultured and refined	.	20

tually is turned away from acquiring any skills in piano playing for her entire life. A study<sup>3</sup> of 3,725 high-school students reveals the reasons for their preferences and dislikes for teachers.

It is significant that the items most frequently mentioned are personality items. The teacher or counselor acceptable to students must be a social person who is interested in

<sup>3</sup> A. S. Barr, W. H. Burton, and L. J. Bruechner, *Supervision*, pp. 358-378 (25).

them and concerned with the ways they live and learn. She must be respected and trusted by youth, relaxed, tolerant, and persuasive in a nonverbal way. She must be one who can both hear what others say and "see" what they are saying through their behavior. She must be sensitive to individual needs, the goals and purposes *actually* operating in the lives of youth, one who is willing to start where the young person is rather than with the purposes of parents and educators, which are often unrealistic and meaningless to boys and girls. She must truly be free of intolerance, of racial, religious, and class discriminations, a person who values and encourages differences and helps boys and girls to accept such values as basic to living in a democracy.

She must be a healthy person with all health means as a total concept. She must have emotional health—not be in need of using youth for her own emotional ends, willing and able to free youth in planning and setting goals and moving toward these as their own responsibility, secure enough to lack any need for aggression toward others through dominance, sarcasm, discrimination. She must have mental health—perspective, be able to weigh facts objectively, using facts and her ability to see their meanings to solve her own problems and to help students in solving theirs. She must have physical health—respect for her body as the instrument for living, pride in its efficient functioning, effective use, and appearance.

Individuals unconsciously use certain behavior patterns as tools to control their environment. Such patterns are seen in the overconscientious teacher, the perfectionist, the "doormat," the autocrat, the "nervous wreck," the gossip, the sarcastic and sadistic. All these ways of behaving show an unhealthy person just as clearly as a bright red rash of

REASONS FOR LIKING "TEACHER Z" LEAST, ARRANGED IN ORDER OF FREQUENCY OF MENTION, AS REPORTED BY 3,725 HIGH-SCHOOL SENIORS		Frequency of Mention
Too cross, crabby, grouchy, never smiles, nags, sarcastic, loses temper, "flies off the handle"		1,708
Not helpful with schoolwork, does not explain lessons and assignments, not clear, work not planned		1,025
Partial, has "pets" or favored students, and "picks on certain pupils"		859
Superior, aloof, haughty, "snooty," overbearing, does not know you out of class		775
Mean, unreasonable, "hard-boiled," intolerant, ill-man- nered, too strict, makes life miserable		652
Unfair in marking and grading, unfair in tests and ex- aminations		614
Inconsiderate of pupils' feelings, bawls out pupils in the presence of classmates; pupils are afraid and ill at ease and dread class		551
Unreasonable assignments and homework		350
Too loose in discipline, no control of class; does not com- mand respect		313
Does not stick to the subject, brings in too many irrelevant personal matters, talks too much		301
"We did not learn what we were supposed to"		275
Dull, stupid, and uninteresting		275
Too old-fashioned, too old to be teaching		224
Not "fair and square" in dealing with pupils		203
Knows the subject but "can't put it over"		193
Does not hold to standards, is careless and slipshod in her work		190
Too exacting, too hard; gives no chance to make up work		183
Does not know the subject		170
Does not respect pupils' judgments and opinions		133
Too changeable, inconsistent, unreliable		122
Lazy, not interested in teaching		115

REASONS FOR LIKING "TEACHER Z" LEAST, ARRANGED IN ORDER OF FREQUENCY OF MENTION, AS REPORTED BY 3,725 HIGH-SCHOOL SENIORS—(Continued)		Frequency of Mention
Not friendly, not companionable		98
Shows boy or girl favoritism		95
Dresses unattractively or in bad taste		92
Weak personality		85
Insincere		75
Personally unattractive		65
Does not recognize individual differences in pupils		64
Voice not pleasant		63

measles. They should be recognized as unhealthy and a cure should be sought. The great difficulty is that these patterns are developed as a way to control others, "to get what one wants." It is a stern task to face this fact and then move toward relinquishing the means of power, developing patterns less destructive to self and others

There are a great many influences in teaching as a profession that threaten the teacher's full functioning as a healthy person. As there is nervous stress and strain, turmoil and conflict for the girls she is trying to help, so also are there influences bearing down upon the teacher in terms of problems of adult adjustment. The ways in which the teacher met and solved her adolescent-age problems will have much to do with determining her problems as an adult and how she meets or avoids them as they arise in her teaching experiences and in her life outside the school. Being aware of these developmental facts can give the teacher insight and perspective into some of the problems of the young persons with whom she is working.

In relation to individual health it is imperative for the teacher to think of it as a continually changing problem—keeping well nourished, free of disease, emotionally stable, intellectually and spiritually growing, has to be worked at continually. Many women face in the menopause a particularly acute threat to their achieving total health. All the current information of research in endocrinology and biochemistry should be available to give perspective and aid to women at this period. The teacher must understand the emotional, mental, and physical developmental processes of the menopause as a way toward self-management and as a way of bringing that understanding to other women.

Two points, then, are important to emphasize in relation to the total health of the teacher or counselor: first, she should be active in all the general ways about the school where strain, anxiety, noise, rushed time schedules and lunch periods, insecurities, and threats to teachers and students can be eliminated; secondly, she may be reassured by the facts now known about how persons, who truly wish to, can come to self-understanding and achieve effective redirection of their ways of feeling and behaving, both for more efficient work and for happier personal living. She need not be a paragon of all the virtues to do an insightful job with youth, but she must be a person who<sup>a</sup> has met her problems so that she better understands herself and her own ways of feeling and behaving. The teacher or counselor

. . . must be a person of poise and balance—which does not mean, however, that he has not had personal problems with which to contend. No one is without problems, and those who have faced them and profited by the experience become better

guidance experts as a result. The guidance expert must have come to understand his own difficulties and must have made a reasonable adjustment to them. For this reason, the training of the prospective guidance expert must offer him opportunity to come to grips with his own problems. Only through such experience can he understand his relationships with other people accurately, objectively, and with the necessary depth of understanding. "Know thyself" is an admonition to be taken deeply to heart in preparing for guidance work.<sup>4</sup>

### Understanding One's Self

This last section of the book is addressed *directly* to those adults who are counseling girls or who are preparing to undertake the work. In assisting or advising anyone in the effort at self-understanding, one basic question must be answered first: Is the person so emotionally blind and blocked that she cannot clearly appraise what her strengths and weaknesses are, where she is and where she is going, how to make the most of her strong points and how to compensate for or alter the weak ones? Some persons, both young and old, are able to gain amazing insight and clarity of view with self-acceptance and self-direction, while others are so driven to flee from the painful and, to them, unacceptable aspects of reality that they finally solve their intolerable problems by becoming split personalities.

There is no desire to offer any method at self-understanding here that the teacher or counselor cannot undertake on her own. Some need the professional aid of a physician,

<sup>4</sup> V. T. Thayer, Caroline Zachry, and Ruth Kotinsky, *Reorganizing Secondary Education*, p. 389 (241).

psychiatrist, priest, or all three. Looking at one's self as honestly as one can in the light of the demands one has to meet is a way of accepting the fact that such professional aid is an essential next step. Fenton says:

Many educators whose lives could contain fewer sources of anxiety and threat—an example is the overconscientious type called here the perfectionist—could be greatly helped by the advice of the mental hygienist. Their difficulties are apt to be rooted in attitudes which found their origin in childhood associations with parent-persons. These devoted workers in the schools, teachers and administrators alike, can be relieved of much of their anxiety and freed thereby to give added energy and enthusiasm to their work. Many of these persons are unusually intelligent and have the highest professional ideals.<sup>5</sup>

#### A METHOD OF SELF-SURVEY

No unusual process is suggested here when we recommend that the teacher or counselor undertake a careful and searching self-survey. We are all used to "taking stock," "facing the facts," "getting a new lease on life." What is suggested is just that, but aligning such stocktaking with what is accepted as the basic requirements for the successful counseling of girls.

A first step in understanding yourself, as it is in understanding your students, is to gain as much knowledge as possible about the configuration of all the past factors in your life. One very revealing and sometimes amusing way is to start out by writing your own biography, but write it fully, putting in all the ways you *felt* about the happenings. Start by describing your home and parents, anecdotes of your birth and early years told by your parents, the earliest

<sup>5</sup> Norman Fenton, *Mental Hygiene in School Practice*, p 295 (98).

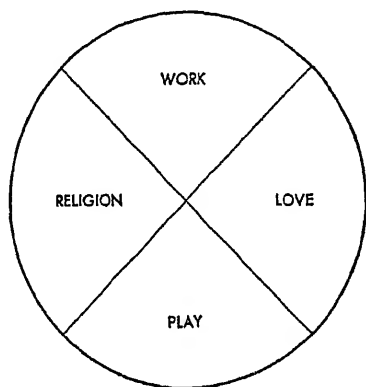


events you can remember with joy, shame, pain, or resentment, your brothers and sisters and how you were treated by them and how you felt toward them, how you felt about being a girl and about the physical and emotional stresses and satisfactions you felt in developing into a woman, how your parents felt about having a girl.

Then write about your love experiences, your work experiences, the people who have meant most to you, the problems that trouble you most now, the things you like best to do and would do if you were not a teacher, and so on. Your own life will give more variability of pattern than this list can suggest. If you do this completely without reservation you may have to entitle it "The Secret Life Story of Mary Doe" and keep it under lock and key, because everyone has had experiences in the past that are too close, too intimate, often too shadowed with guilt feelings to risk their record coming under the eye of any but a few close friends, and some would want no one to share it. You may gain in self-understanding by asking yourself "Why?" every time you hesitate to write down an experience. What is your feeling about it? Why don't you want to see it laid out before your eyes? What does this reluctance mean to you?

This is an extremely interesting experience because we are all deeply interested in ourselves and like to talk about ourselves. If you do a thorough and consistent job of relating the factors making for your own personality development, your frustrations and achievements, you may come out with a best seller novel, because this interacting with happenings we make and happenings that are making us, the way we solved the problems with which we were confronted and went on to confront the next problem, make

up the gripping, stirring stuff of life itself. Many of the most moving novels are, in fact, the life story of the author. But there is a need for warning: do not "spin a tale." Discipline yourself to present yourself with as honest an account of your experiences and feelings as possible.



Now, the next step is to look at what you have written as a whole, as objectively as you can. One of the physicians at the Mayo Clinic, in helping his patients see dislocations in their plan of living resulting in illness, found it helpful to explain to them that man needs to maintain a balance in the four essential areas of his life. He presented them with the diagram shown here and asked them to draw their estimate of the way they were dividing their own life circle. For those who were crowding out the other three areas for work or dividing the circle into three parts eliminating spiritual experiences or in whatever individual design their lives fell, his task was to help them to see the need for balance, as a way of maintaining total health, and to replan their activities toward that end. All good therapists—teachers,

counselors, parents, physicians, psychiatrists, recreation and social workers—diagnose and advise in much this same way. Everyone in some measure, if she wants to, can do this for herself.

#### DIRECTION AND PLANNING

From the insight gained in writing "The Secret Life Story of Mary Doe," there are several questions you must ask yourself, but do not ask them unless you are prepared to do something about the answers, because the process is at best an uncomfortable one and at worst a devastating one. Ask yourself: Do I like my work? Do I like my life? Do I believe or can I come to believe that I can take conscious control of the self? Do I believe if the first two answers are "No" that changing my goals so that I will "like my work and like my life" is essential for both good work and good living?

In this process of getting new directions you may have need of the aid of others. It is difficult to seek this aid if you mistrust adult counselors such as the school principal or dean of faculty, physician, mental hygienist, psychiatrist. In a modern world we must believe in getting aid from the specialists who have information we need—whether it is in building a San Francisco Bay bridge or in dealing directly with a lifelong disfiguring and thwarting hatred of one's own father, which persists in inhibiting full affectional relationships with others.

Records show that many teachers have thwartings and frustrations in their lives that could be readily changed by expert diagnosis and prescription. School principals, college presidents, and deans have great responsibility for the adjustment of their staff and personnel, both in creating school climates making for integration and sanity and in

providing resource persons who can give wise and understanding aid when problems arise, persons of whom there is no fear and from whom there is no threat of loss of professional prestige. If you are trying to impress those you counsel with the fact that it is just as normal and necessary at times to go to a counselor or mental hygienist or psychiatrist for aid as it is to go to a physician to have your throat swabbed, then you must so believe this fact that you will not hesitate to apply it in your own case when need arises.

Having sought direction and goal with whatever help you required, you will make a plan for your future on the basis of the insight you have gained in studying yourself and your life. What goes into the plan? Probably a clear statement of the problems you face—whether financial, educational, recreational, health, relationships with others—and what you need to do to move toward solving them. Your planning should help you see more clearly the goal and direction you desire for yourself and the means you propose to use in moving toward them. Then act on your planning. John Dewey has said that even if one cannot see all the way, taking a first step in the desired direction is important because from that vantage point further vistas are clear.

#### PERSPECTIVE

When you sat down to write your biography you began gaining a new perspective of yourself—in fact, you began gaining it when you found yourself willing to make a study of your own needs, goals, and methods of attaining those goals. You gained perspective when you thought of your work and life in relation to the needs of adolescents and studied the areas in which you have to attain a working competence. You gained perspective when you tested out

your values and efforts in a scheme that demands a balanced emphasis on love, religion, work, and play. You have gained perspective by using this method of self-survey to look at the particular pattern and design of your own personality and to ask: Do I like my work and life and, if not, how must I plan and act to find basic satisfactions? Can I do it myself or must I get expert aid or shall I run away from my needs, push them down under into the subconscious, deny their existence, thus increasing my difficulties and making it necessary to meet them at a later time in a more urgent form?

Allport has suggested the term "self-objectification" for this process of self-survey. He lists it as a requirement in the structuring of the mature personality.

The second requirement is a curiously subtle factor . . . we may call it self-objectification, that peculiar determinant of the mature person when he surveys his own pretensions in relation to possible objectives for himself, his own equipment in comparison with the equipment of others, and his opinion of himself in relation to the opinions others hold of him. This capacity for self-objectification is *insight* and it is bound in subtle ways with the *sense of humor*, which, as no one will deny, is, in one form or another, an almost invariable possession of a cultivated and mature personality.<sup>6</sup>

This analysis is close to the "plus quality" we tried to describe as a possession of the mature personality when we completed the discussion, at the end of Chapter Four, of *Becoming a Mature Woman*. As a last step in your self-survey, estimate yourself in relation to that description:

The mature personality comes to possess a plus quality, an ever-increasing wholeness, which we find hard to describe. Out

<sup>6</sup> Gordon Allport, *Personality*, p. 214 (6)

of self-acceptance and self-understanding, satisfying relationships with others, an increasing understanding of life and greater insight into what things are of most worth for the people living it, and resources for adequacy in that living, this plus quality is created. We call it by several terms, such as "serenity," "poise," "integrity." We say the person has objectivity, the ability to see others in their relationships to one another and to herself without the self as the focus of attention. We say she has ability to weigh the evidence, to face the facts, the perspective to see what the facts mean, the integrity and resources to act in accordance with their meaning. We are not apt to number among our acquaintances any such persons, but we can undoubtedly think of those who are well on their road "in the process of becoming." *This is the road we would have adolescent girls take.*

Teachers and counselors who would help girls to find and take the road leading toward becoming mature persons must themselves have located and taken that road and be traveling it.

### Recommended Readings

The new role of teacher and counselor has been made explicit by Mumford, in *Cultural and Social Elements in the Education of Teachers* (180), one of the several valuable publications now available from the Co-operative Study in Teacher Education of the American Council on Education Commission on Teacher Education. Others in this series to read are: *Teachers for Our Times* (12); *Teacher Education In-service*, Chap. 7, *Personality Study as a Means of Improvement of Staff Relations* (203); *Evaluation in Teacher Education*, Chap. 2, *Orientation and Guidance*, Chap. 7, *Growth in Service*, and Chap. 10, *Evaluation in the Educative Process* (243). Other books which help in understanding the point of view about the requirements for

counseling are: Strang, *Pupil Personnel and Guidance*, Chap. 2, Selection and Education of Teachers (234); Hopkins, *Interaction: The Democratic Process*, Chap. 12, What Is Adequate Preparation for Teaching? (132); Baxter, *Teacher-pupil Relationships* (27); Rogers, *Counseling and Psychotherapy*, Chap. 2, Old and New Points of View in Counseling and Psychotherapy (213); Watson, Cottrell, and Lloyd-Jones, *Redirecting Teacher Education* (259); Warren, *A New Design for Women's Education*, Chap. 13, Behind the Scenes with the Faculty (257); Traxler, *Techniques of Guidance*, Chap. 15, The Role of the Teacher in Guidance, and Chap. 18, Guidance in the Adjustment of Individuals (242).

Readings that help in the second aspect of this chapter concerning better ways of understanding one's self are: Allport, *Personality*, Chap. 8, The Mature Personality (6); Cole, *Attaining Maturity*, Part IV, Solutions for the Mature Person (66); *Adolescence*, *Forty-third Yearbook*, Chap. 16, Mackenzie, Implications for Teachers and Counselors, and Chap. 15, Corey, Implications for Educational Administration (189); Baxter and Cassidy, *Group Experience—the Democratic Way*, Chap. 6, Preparation for Tomorrow's Leadership (28); Goetting, *Teaching in the Secondary School*, Chap. 24, The Teacher and Personality Adjustment (112); Fenton, *Mental Hygiene in School Practice*, Chap. 6, Wholesome Personality and Its Development, and Part IV, Mental Hygiene and the Teacher (98); Inor Group Guidance Series, Vol. III, *Self-measurement Projects in Group Guidance* (5); Bennett and Hand, *Designs for Personality* (35).

Horney's *Our Inner Conflicts* (130) will be helpful in an approach to self-study. Horney's *Self-analysis* (131) may also prove an aid, though Chaps. 7 and 8, Systematic Self-analysis, suggest a deeper therapy than the self-study described in this chapter.

The reader's attention is called to the special bibliographies on intergroup problems and on adolescent growth and development included in this volume. The Guide to Guidance (183), previously mentioned, should be continuously used to review new

publications in the field of counseling and related areas. The bibliographies of the American Association for the Study of Group Work and the accounts of recent research in the *Review of Educational Research* are other excellent sources for keeping up with developments in this field.



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235. Strang, Ruth: *The Role of the Teacher in Personnel Work*, Bureau of Publications, Teachers College, Columbia Uni-versity, New York, 1935.
236. Sutherland, Robert L.: *Color, Class and Personality*, Ameri-can Council on Education, Washington, D. C., 1942.
237. Symonds, Percival: *The Psychology of Parent-child Rela-tionships*, Appleton-Century, New York, 1939.
238. Taylor, Catherine W.: *Do Adolescents Need Parents?* Apple-ton-Century, New York, 1937.
239. Tead, Ordway: *The Case for Democracy and Its Meaning for Modern Life*, Association Press, New York, 1938.
240. Terman, Lewis M., and Catherine C. Miles: *Sex and Per-sonality: Studies in Masculinity and Femininity*, McGraw-Hill, New York, 1936.
241. Thayer, V. T., Caroline Zachry, and Ruth Kotinsky: *Re-organizing Secondary Education*, Appleton-Century, New York, 1939.
242. Traxler, Arthur E.: *Techniques of Guidance*, Harper, New York, 1945.
243. Troyer, M. E., and C. R. Pace: *Evaluation in Teacher Edu-cation*, American Council on Education, Washington, D. C., 1944.
244. "Understanding Juvenile Delinquency," U. S. Department of Labor, Children's Bureau, *Publication 300*, Govern-ment Printing Office, Washington, D. C., 1944.

245. U. S. Department of Labor, Women's Bureau. "Women in the Economy of the United States," Government Printing Office, Washington, D. C., 1937.
246. U. S. Department of Labor, Women's Bureau: "Negro Women War Workers," Government Printing Office, Washington, D. C., 1945.
247. U. S. Department of Labor, Women's Bureau: "Changes in Women's Employment during the War," *Special Bulletin* 20, Government Printing Office, Washington, D. C., June, 1944.
248. U. S. Department of Labor, Women's Bureau: "Women at Work—A Century of Industrial Change," *Bulletin* 115, Government Printing Office, Washington, D. C., 1934.
249. U. S. Department of State. *Charter of the United Nations*, U. S. Department of State, *Publication* 2353, Conference Series 74, Washington, D. C., June 26, 1945.
250. U. S. War Manpower Commission Report: *Women in the War-time Labor Market*, Report and Analysis Service of the Commission, August 30, 1943.
251. U. S. Work Project Administration: *The Legal Status of Women from 2250 B.C.*, Work Project Administration, Des Moines, Iowa. 2 vol. (mimeographed).
252. United Women's Conference: *Women's Share in Implementing the Peace*, United Women's Conference, 420 Taylor Street, San Francisco, 1945.
253. Wallace, Henry: *Sixty Million Jobs*, Reynal, New York, 1945.
254. Warner, W. Lloyd, Robert J. Havighurst, and Martin B. Loeb: *Who Shall Be Educated?* Harper, New York, 1944.
255. Warner, W. Lloyd, and Paul S. Lunt: *The Social Life of a Modern Community*, Yankee City Series, Yale University Press, New Haven, 1941.
256. Warner, W. Lloyd, and Paul S. Lunt: *The Status System of a Modern Community*, Yankee City Series, Yale University Press, New Haven, 1942.

257. Warren, Constance: *A New Design for Women's Education*, Stokes, New York, 1940.
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259. Watson, Goodwin, Donald F. Cottrell, and Esther Lloyd-Jones: *Redirecting Teacher Education*, Columbia University Press, New York, 1938.
260. Wechsler, I. S.: *The Neurologist's Point of View*, Fischer, New York, 1945.
261. Weitz, Alice C. "Youth and Your Community," *Public Affairs Pamphlet* 108, Public Affairs Committee, New York, 1945.
262. *Were We Guinea Pigs?* Class of 1938, University High School of the Ohio State University, Holt, New York, 1938.
263. West, James: *Plainville, U.S.A.*, Columbia University Press, New York, 1945.
264. Westermarck, Edward A.: *The History of Human Marriage*, Macmillan, New York, 1929. 2 vol.
265. White House Conference on Child Health and Protection: *The Adolescent in the Family*, Appleton-Century, New York, 1934.
266. Wile, Ira (ed.). *Sex Life of the Unmarried Adult*, Vanguard, New York, 1934.
267. Willkie, Wendell: *One World*, Simon & Schuster, New York, 1943.
268. Witty, Paul A., and Charles E. Skinner (ed.): *Mental Hygiene in Modern Education*, Farrar, New York, 1930.
269. Wollstonecraft, Mary: *Vindication of the Rights of Women*, J. Johnson, London, 1790.
270. Woman's Centennial Congress, November, 1940, New York City, Commission on Education of Women: *The Education of Women in a Democracy*.
271. Woman's Foundation: *The Place of the Family in American Life*, The Foundation, New York, 1945.

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272. "Women," *Time*, Jan. 17, 1944.
  273. "Women and Machines," *Time*, May 11, 1942.
  274. "Women in the Post War World," *Journal of Educational Sociology*, April, 1944.
  275. Woody, T. A.: *A History of Women's Education in the United States*, Science Press, New York, 1929. 2 vol.
  276. Wrenn, Gilbert, and D. L. Harley: *Time on Their Hands*, American Council on Education, Washington, D. C., 1941.
  277. Wright, Frank Lloyd: *When Democracy Builds*, University of Chicago Press, Chicago, 1945.
  278. Wylie, Philip: *Generation of Vipers*, Farrar, New York, 1942.
  279. Yaeger, William A.: *Home, School, Community Relations*, University of Pittsburgh, Pittsburgh, 1939.
  280. Zachry, Caroline: *Emotion and Conduct in Adolescence*, Appleton-Century, New York, 1940.

## Recent Studies of Youth Problems in the United States

In the 1930's substantial funds were made available in several centers in this country to extend the earlier research and findings on young children to studying the twelve- to twenty-one-year-old group. These studies have been directed toward better understanding the needs of youth in order to develop more adequate high-school and college curricula, to provide better conditions for youth in home and community life, and to see the advising and preparation needed by youth in that all-important area, jobs.

An important aspect of many of these studies, and one which promises much aid, is the fact that they are not the cross-sectional type of study, where information is obtained concerning a number of individuals within a relatively short period of time, averages for various items computed, and the norms set up. Most of the studies mentioned here are longitudinal studies, in which a given group of individuals is measured and otherwise studied at intervals throughout a relatively long period of time, with the result that information on the growth and development of individuals becomes available.

Several of the most extensive studies are now completed and the findings available in published form. These are the Progressive Education Association Studies of the Adolescent, directed by Caroline Zachry, which were centered on the Eastern coast; the University of California Institute of Child Welfare Studies, directed by Harold E. Jones, which were centered on the Pacific coast; and the American Council on Education Studies, which received special aid from the staffs in sociology and psychology at the University of Chicago and Harvard University. During this period, studies

of adolescents have been under way at other centers, notably Harvard, Yale, and Western Reserve University, the University of Chicago, and Sarah Lawrence College.

#### YEARBOOK ON ADOLESCENCE

It is of considerable aid to those working in the counseling field that an over-all and extremely competent report on these recent findings has been made in the *Forty-third Yearbook* of the National Society for the Study of Education, Part I, *Adolescence* (189). The committee who prepared this *Yearbook* assures its value: Harold E. Jones, Reginald Jones; Frank N. Freeman, W. W. Greulich, Gordon N. Mackenzie, Mark A. May, and Daniel A. Prescott.

An evaluation of the findings at the end of the *Yearbook* by George D. Stoddard shows the needs in future research.

As scientists, the authors proceed cautiously—and with reasonable restraint, as social observers. The result is sometimes meager, but it is never preposterous. Their scientific method is the best available, but it is not as yet good enough. The next approach to adolescent development will be less statistical and comparative; it will become experimental. Revealing a prejudice, I shall express the opinion, that, for a long time, we shall not need another yearbook based on the present type of material. It will be better to wait until new methods of analysis (physiological, mental, emotional, and social) have been perfected (p. 347).

The aspects of adolescent growth and development considered in the *Yearbook* are shown by the chapter headings:

- I. Adolescence as a Period of Transition—Lawrence K. Frank
- II. Physical Changes in Adolescence—W. W. Greulich
- III. Adolescent Changes in Body Build—Nancy Bayley and Read D. Tuddenham

- IV. Physiological Changes in Adolescence—Nathan W. Shock
- V. Adolescent Problems Related to Somatic Variations—Herbert R. Stolz and Lois Meek Stolz
- VI. The Development of Physical Abilities—Harold E. Jones
- VII. The Development of Fine Motor and Mechanical Abilities—Harold E. Jones and Herbert S. Conrad
- VIII. Mental Development in Adolescence—Harold E. Jones and Herbert S. Conrad
- IX. Differential Mental Growth—Frank N. Freeman, Herbert S. Conrad and Harold E. Jones
- X. The Adolescent in a Technological Society—Newton Edwards
- XI. Socialization and Adolescent Personality—Allison Davis
- XII. The Adolescent Peer Culture—Caroline M. Tryon
- XIII. The Adolescent and the Family—Lawrence K. Frank
- XIV. The Development of Interest in Vocations—Harold D. Carter
- XV. Implications for Educational Administration—Stephen M. Corey
- XVI. Implications for Teachers and Counselors—Gordon N. Mackenzie
- XVII. Preparing Youth to Be Adults—Caroline B. Zachry
- XVIII. An Evaluation of the Yearbook—George D. Stoddard

#### PROGRESSIVE EDUCATION ASSOCIATION STUDIES OF ADOLESCENCE

These studies were authorized as a first step in the association's evaluation of the secondary-school curriculum, a commission having been appointed to direct this undertaking, with V. T. Thayer as chairman. Emphasis was thus placed on discovering the needs of boys and girls between twelve and twenty as a basis for suggesting a reorganization of the high-school program. The findings were used as a



basis for recommending changes in the secondary-school curriculum contained in the Reports of the commission, published by Appleton-Century.

Conrad, Lawrence: *Teaching Creative Writing*, 1937.

Report of the Committee on the Function of Science in General Education, *Science in General Education*, 1938.

Thayer, V. T., Caroline Zachry, and Ruth Kotinsky: *Reorganizing Secondary Education*, 1939.

Lenrow, Elbert: *Reader's Guide to Prose Fiction*, 1940.

Report of the Committee on the Function of Art in General Education, *The Visual Arts in General Education*, 1940.

Report of the Committee on the Function of English in General Education, *Language in General Education*, 1940.

Report of the Committee on the Function of Mathematics in General Education, *Mathematics in General Education*, 1940.

Report of the Committee on the Function of the Social Studies in General Education, *The Social Studies in General Education*, 1940.

Zachry, Caroline: *Emotion and Conduct in Adolescence*, 1940.

Blos, Peter: *The Adolescent Personality*, 1941.

In 1930 the Progressive Education Association established its Commission on the Relation of High School to College. The experiment undertaken later by this commission under the leadership of Wilford Aikin has been known as the "Eight Year Study" or the "Thirty Schools Experiment." Thirty cooperating secondary schools revised their curricula to meet pupils' needs and interests, using democratic methods, and emphasizing social adjustment and independent thinking based on understandings. About 250 higher institutions agreed to accept these recommended pupils, though they would not matriculate with the usual array of secondary-school subjects. The commission under-

took, by following these boys and girls from the ninth grade through the higher institutions, to find out whether they would have as good or better preparation to do college work than pupils from traditional high schools. They also compared the two groups in their social skills and interpersonal adjustments. Ralph Tyler was in charge of evaluating the experiment. The results are well worth the investigation of all those interested in providing youth a better education. They are published by Harper in the Adventures in American Education Series of five volumes.

- I. Aiken, W. M.: *The Story of the Eight Year Study*, 1942.
- II. Giles, H. H.: *Exploring the Curriculum*, 1942.
- III. Smith, E. R.: *Appraising and Recording Student Progress*, 1942.
- IV. Chamberlin, D. D.: *Did They Succeed in College?* 1942.
- V. The Commission: *Thirty Schools Tell Their Story*, 1943.

A class of boys and girls participating in the experiment gave their side of the story in *Were We Guinea Pigs?* (262).

The Commission on Human Relations of the Progressive Education Association used the questions asked by youth as a basis for organizing a textbook called *Life and Growth*. It was used experimentally in a number of junior high schools and has since been published by Appleton-Century (142).

#### UNIVERSITY OF CALIFORNIA INSTITUTE OF CHILD WELFARE STUDIES

About two hundred boys and girls, all at the same school level and averaging about ten and a half years of age, were selected for study in 1932. The children represented an average California public-school group. Anthropometric, psychological, and physiological measurements were taken of these

children, together with periodic observations of their school and family relationships. The study continued until the end of their senior high-school program and gives a very complete picture of the growth of normal children. The same measurements and observations were made over a period of eight years. The findings are more significant for boys than for girls, since it was found that, with the earlier maturing of girls, many in the group studied had entered the pre-pubescent period before observation and measurements were begun. *Development in Adolescence*, by Harold E. Jones, incorporates the findings of these studies in a detailed and interesting account of one boy's growth and development. Those who directed the study have made many reports of their findings in educational and scientific periodicals and bulletins. The bibliographies for the chapters in the *Forty-third Yearbook* of the National Society for the Study of Education, *Adolescence*, already discussed, contain many references to these reports. The counselor or teacher who consults these bibliographies will find many valuable sources pertaining to body build, physical changes and physical abilities, mental and social development, during adolescence.

#### WESTERN RESERVE UNIVERSITY STUDIES

In 1933 a long-term study of adolescents was begun in which measurements were commenced upon a group of about three hundred children between the ages of seven and twelve. Measurements and observations have been made on the mental and physical development of these children, with emphasis upon the study of their skeletal development by means of evaluation of X-ray photographs of the joints. This study will be continued until a large proportion of the group have reached eighteen.

## SARAH LAWRENCE COLLEGE STUDIES

The following books present the results of the studies made at Sarah Lawrence College. They were all published by the Columbia University Press, New York.

Raushenbush, Esther: *Literature for Individual Education*, 1942.  
Raushenbush, Esther: *Psychology for Individual Education*, 1942.

Munroe, R. L.: *Teaching the Individual*, 1942.

Murphy, Lois B., and Henry Ladd: *Emotional Factors in Learning*, 1943.

## STUDIES OF COMMUNITIES

Studies showing adolescent development in relation to caste and class status in the community are

## NEW ENGLAND

*The Social Life of a Modern Community*, Vol. I of The Yankee City Series, by W. Lloyd Warner and Paul S. Lunt, Yale University Press, New Haven, 1941.

*The Status System in a Modern Community*, Vol. II of The Yankee City Series, by W. Lloyd Warner and Paul S. Lunt, Yale University Press, New Haven, 1942.

## SOUTH

*Deep South*, by Allison Davis, Burleigh Gardner, and Mary R. Gardner, University of Chicago Press, Chicago, 1941.

*Caste and Class in a Southern Town*, by John Dollard, Yale University Press, New Haven, 1937.

## MID-WEST

*Plainville, U.S.A.*, by James West, Columbia University Press, New York, 1945.

*Life, Liberty and Property*, by Alfred W. Jones, Lippincott, Philadelphia, 1941.

*Middletown*, by Robert and Helen Lynd, Harcourt, New York, 1929.

*Middletown in Transition*, by Robert and Helen Lynd, Harcourt, New York, 1937.

*Gold Coast and the Slum*, by Harry W. Zorbaugh, University of Chicago Press, Chicago, 1929.

#### AMERICAN YOUTH COMMISSION STUDIES

The American Youth Commission of the American Council on Education began its studies of youth during the depression years of the thirties, publishing findings in book form since 1937. The following have been published by the American Council on Education, 744 Jackson Place, Washington, D. C., unless otherwise indicated.

Rainey, Homer P., and Others: *How Fare American Youth*, Appleton-Century, New York, 1937.

Douglass, Harl R.: *Secondary Education for Youth in Modern America*, 1937.

Harley, D. L.: *Surveys of Youth: Finding the Facts*, 1937 (out of print).

Menefee, Louise, and M. M. Chambers: *American Youth: An Annotated Bibliography*, 1938.

Bell, Howard M.: *Youth Tell Their Story*, 1938.

Diehl, Harold S.: *The Health of College Students*, 1939.

Edwards, Newton: *Equal Educational Opportunity for Youth: A National Responsibility*, 1939.

Holland, Kenneth: *Youth in European Labor Camps*, 1939.

Chambers, M. M., and Howard M. Bell: *How to Make a Community Youth Survey*, 1939.

Chambers, M. M.: *The Community and Its Young People*, 1940.

The Commission: *What the High Schools Ought to Teach*, 1940.

Bell, Howard M.: *Matching Youth and Jobs*, 1940.

Davis, Allison, and John Dollard: *Children of Bondage*, 1940.

De A. Reid, Ira: *In a Minor Key*, 1940.

- Frazier, Franklin: *Negro Youth at the Crossroads*, 1940.  
Kirkpatrick, E. L.: *Guideposts for Rural Youth*, 1940.  
Chambers, M. M.: *Youth Serving Organizations: National Non-governmental Associations*, 1941.  
Wrenn, Gilbert, and D. L. Harley: *Time on Their Hands*, 1941.  
Lorwin, Lewis L.: *Youth Work Programs: Problems and Policies*, 1941.  
Holland, Kenneth: *Work Camps for College Students*, 1941.  
Holland, Kenneth: *Work Camps for High School Youth*, 1941.  
Folsom, Joseph K.: *Youth, Family and Education*, 1941.  
Atwood, J. Howell, and Others: *Thus Be Their Destiny*, 1941.  
Warner, W. Lloyd, and Others: *Color and Human Nature*, 1941.  
Johnson, Charles: *Growing Up in the Black Belt*, 1941.  
David, Paul T.: *Barriers to Youth Employment*, 1942.  
The Commission: *Youth and the Future*, 1942.  
Brunner, Edmund de S.: *Working with Rural Youth*, 1942.  
Sutherland, Robert L.: *Color, Class and Personality*, 1942.  
Holland, Kenneth, and Frank E. Hill: *Youth in the CCC*, 1942.  
Coyle, David C.: *Rural Youth in Action*, 1942.  
Coyle, David C.: *Postwar Youth Employment*, 1943.

## Resources for Teachers in the Area of Intergroup Problems

### A. Mailing Lists

Teachers and counselors should be on the mailing lists of the following organizations concerned with the problems in building better understanding among Americans:

- American Civil Liberties Union, 170 Fifth Avenue, New York, N. Y.  
American Council, Institute of Pacific Relations, Inc, 1 East 54th Street, New York, N. Y.  
American Council on Education, 744 Jackson Place, Washington, D. C.

- American Council on Race Relations, 32 West Randolph Street, Chicago, Ill.
- American Film Center, Commission on Mass Education in Race Relations, 630 Fifth Avenue, New York, N. Y.
- American Friends Service Committee, 20 South 12th Street, Philadelphia, Pa.
- The American Jewish Committee, 386 Fourth Avenue, New York, N. Y.
- Anti-defamation League of B'nai B'rith, 212 Fifth Avenue, New York, N. Y.
- The Bureau of Intercultural Education, 1697 Broadway, New York, N. Y.
- Catholic Interracial Council, 20 Vesey Street, New York, N. Y.
- Commission for the Defense of Democracy, National Education Association, 1201 16th Street, Washington, D. C.
- Commission on Community Interrelations of the American Jewish Congress, 212 West 50th Street, New York, N. Y.
- Commission on Interracial Cooperation, Inc., 710 Standard Building, Atlanta, Ga.
- Common Council for American Unity, 222 Fourth Avenue, New York, N. Y.
- Council against Intolerance in America, 17 East 42d Street, New York, N. Y.
- Council for Democracy, 11 West 42d Street, New York, N. Y.
- The East and West Association, 40 East 49th Street, New York, N. Y.
- Federal Council of Churches of Christ in America, Department of Race Relations, 297 Fourth Avenue, New York, N. Y.
- Girl Scouts of America, 155 East 44th Street, New York, N. Y.
- The League for Fair Play, Inc., 11 West 42d Street, New York, N. Y.
- National Association for the Advancement of Colored People, 69 Fifth Avenue, New York, N. Y.
- Julius Rosenwald Fund, 1133 Broadway, New York, N. Y.
- Public Affairs Committee, 30 Rockefeller Plaza, New York, N. Y.

Publishes a series of pamphlets called *Public Affairs Pamphlets*.

See "Races of Mankind," by Ruth Benedict and Gene Weltfish.

"What about Our Japanese-Americans," by Carey McWilliams.

"Why Race Riots—Lessons from Detroit," by Earl Brown.

"The Negro in America," by Maxwell S. Stewart.

Southern Regional Council, Inc., Room 432, 63 Auburn Avenue,  
N. E., Atlanta, Ga.

United States Office of Education, Washington, D. C.

Young Men's Christian Association, 347 Madison Avenue, New  
York, N. Y.

Young Women's Christian Association, 600 Lexington Avenue,  
New York, N. Y.

Youthbuilders, Inc., 120 East 16th Street, New York, N. Y.

### B. *Recommended Readings*

Allport, Gordon W.: *The A.B.C. of Scapegoating*, Central  
Y.M.C.A. College, 19 South LaSalle Street, Chicago, 1944.

*Americans All*, Department of Supervisors and Directors of In-  
struction, National Education Association, Washington,  
D. C., 1942.

Benedict, Ruth, and Mildred Ellis: *Race and Cultural Relations*,  
The National Council for the Social Studies and the Na-  
tional Association of Secondary School Principals, National  
Education Association, Washington, D. C., 1942.

Bogardus, Emory S.: *The Mexicans in the United States*, Uni-  
versity of Southern California Press, Los Angeles, 1934.

Brameld, Theodore: *Design for America*, Hinds, Hayden and  
Eldridge, New York, 1945.

Caliver, Ambrose: "Education of Teachers for Improving Major-  
ity-Minority Relationships," United States Office of Educa-  
tion, *Bulletin* 2, Government Printing Office, Washington,  
D. C., 1944.

Chatto, Clarence I., and A. L. Halligan: *The Story of the Spring-  
field Plan*, Barnes and Noble, New York, 1945.



- Drake, St. Clair, and Horace R. Cayton: *Black Metropolis*, Harcourt, New York, 1945
- Eakin, Mildred Moody: *Getting Acquainted with Jewish Neighbors*, Macmillan, New York, 1944
- Fitch, Florence M.: *One God*, Ambassador Books, New York, 1944.
- Ganic, Manuel: *Mexican Immigration to the United States, A Study of Human Migration and Adjustment*, University of Chicago Press, Chicago, 1930.
- McWilliams, Carey: *Prejudice, Japanese-Americans; Symbol of Racial Intolerance*, Little, Boston, 1944.
- Mead, Margaret: *And Keep Your Powder Dry*, Morrow, New York, 1942.
- Myrdal, Gunnar: *An American Dilemma—The Negro Problem and Modern Democracy*, Harper, New York, 1944.
- National Council for the Social Studies. *Sixteenth Yearbook, Democratic Human Relations*, Banta, Menasha, Wisc., 1945.
- Powdermaker, Hortense: *Probing Our Prejudices*, Harper, New York, 1944.
- Sutherland, Robert: *Color, Class and Personality*, American Council on Education, Washington, D. C., 1942.
- Vickery, William E., and Stewart G. Cole: *Intercultural Education in American Schools*, Harper, New York, 1943.

## The Use of Audio-visual Aids in Relation to the Chapters in This Book

### *A Point of View and Suggestions for a Method of Work*

### The Problem

Writing this book with a view to its use as a text in courses for high-school and college deans and counselors, for group-work leaders and for parent education, the authors developed the sections at the ends of chapters entitled Recom-

mended Readings in order to aid students in such courses toward a deeper understanding of topics discussed. Originally, the plan was to prepare a list of recommended audio-visual aids for each chapter that would meet the same standards of selection now incorporated in the Recommended Readings. It was found impossible to do this. Audio-visual materials relevant to the particular fields presented in the book are as yet not comparable in coverage or availability to the reading materials from which selections could be made. However, being keenly aware of the potency for learning that exists in these aids, the authors decided to include this section as an essential part of their recommendations for study. Since the book is directed toward showing a method of work, it seems consistent to suggest methods of developing audio-visual aids for and with a particular group engaged in this study. The methods described require the instructor

- First: to formulate a basic point of view about the use of audio-visual aids.
- Second: to take stock of her knowledge of the types of aids developed.
- Third: to take stock of her knowledge of instructional procedures in using the different types of aids.
- Fourth: to take stock of her knowledge of the kinds of equipment needed, of the equipment available in her situation, and of her skills in operating it.
- Fifth: to find out the sources from which existing materials and information about new developments may be procured.
- Sixth: to develop ways in which her students may learn to use audio-visual aids effectively in their counseling.

### A Point of View

An exploration of audio-visual aids and their uses has to be premised by the conviction on the part of the teacher that such materials *must* be used for best teaching and learning. This conviction stems from an understanding that human beings learn more rapidly, more correctly, and in larger measure through firsthand experience than they do through spoken and written words and that audio-visual aids as means for learning lie between the abstraction of verbalization and the concreteness of direct experience. These principles, upon which a point of view about these aids is based, are here expressed in chart form.

#### Degrees of Concreteness in a Learning Situation

The abstract quality of learning through verbal and written words	supplemented or supplanted by learning through audio-visual aids	making the experience approach nearer to learning through direct participation in the actual situation
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It is not always possible to provide students with firsthand experience. During the war, men who had to learn to climb ropes out of the water and up the side of a ship were sometimes far removed from water and ships. The motion picture, depicting the act in a combat situation, was a means for showing the skill to be learned and the vital importance

of learning it. In a course for those who would undertake counseling girls, direct participation in situations, institutions, agencies, and activities related to the areas of health, work, recreation, and personal relationships is often limited by time, by willingness of others to cooperate, and by non-existent opportunities for some firsthand experiences. Well-selected audio-visual aids are then means for enriching, broadening, and making more concrete the learning situations provided. From this point of view, we are suggesting that the instructor using this book with a group of students develop a "custom-made" program of audio-visual aids appropriate to the needs of the particular group.

### Types of Audio-visual Aids

An instructor taking stock of her knowledge of the different types of audio-visual aids will find there are a number of ways to classify these materials. Authorities use different bases for typing them—according to use, approach to concreteness, equipment required, and the like. A very simple listing in terms of the materials themselves is still pictures—drawings, cartoons, slide films, posters, reprints, cutouts, and the like; motion pictures—with and without sound; diagrams and charts; models and exhibits; field trips; radio programs and recordings. Such a listing shows that an exploration of audio-visual aids must include much more than finding out what pertinent 16-millimeter films are available. Of all the aids listed, the well-planned and intelligently evaluated field trip can most closely approximate learning through participation in an actual situation. Such trips along with the cooperative collection, creation, arrangement and consideration of pictures, charts, diagrams, models, and exhibits will have a place as well as motion

pictures and radio in any well-planned program of audio-visual aids. A good source to consult to gain an overview of the different types of audio-visual aids is *Visualizing the Curriculum*, by Charles Hoban, Charles Hoban, Jr., and S. B. Ziseman, published by Dryden Press, New York, 1937.

### Methods

In recent years the number of articles and books discussing techniques in using audio-visual materials has been on the increase. Among the publications in 1945 and 1946 consult:

*Radio and the School*, by Norman Woeful and I. Keith Tyler, World Book Company, Yonkers-on-Hudson, New York, 1945.

*Guiding Youth in the Secondary School*, by Leslie Chisholm, American Book Company, New York, 1945, pp. 120-126.

*Teaching through Radio*, by William B. Levenson, Rinehart, New York, 1945.

*ABC's of Visual Aids and Projectionist's Manual*, by Philip Manino, Educational Film Library Association, New York, 1946.

*Audio-Visual Aids in Teaching*, by Edgar Dale, Dryden Press, New York, 1946.

Other good references on the subject of methods are

*Focus on Learning*, by Charles Hoban, Jr., American Council on Education, Washington, D. C., 1942.

*Visualizing the Curriculum*, by Charles Hoban, Charles Hoban, Jr., and S. B. Ziseman, Dryden Press, New York, 1937.

"The Bulletin Board as a Teaching Device," by J. R. Stolper, *Teachers College Record*, February, 1939.

"Filmstrips as an Educational Aid," by Thomas R. Wright, *Visual Review*, 1940.

- Simple Directions for Making Visual Aids*, by L. Hethershaw, Department of Visual Instruction, National Education Association, 1912 Illinois Street, Lawrence, Kan.
- Audio-visual Aids to Instruction*, by Harry C. McKown and Alvin B. Roberts, McGraw-Hill, New York, 1940.
- A Measure for Audio-visual Programs in Schools*, by Helen Hardt Seaton, American Council on Education, Washington, D. C., 1944.
- Producing School Movies*, by Eleanor D. Child and Hardy R. Finch, National Council of Teachers of English, Chicago, 1941.
- The Use of Visual Aids in Teaching*, by Ella C. Clark, State Teachers College, Winona, Minn., 1938.

### Equipment

Many types of visual aids present no problems in relation to equipment. Large charts and diagrams, posters, series of drawings and cartoons, models, and exhibits are among these. We are speaking here particularly about those visualizations, with or without sound, that are projected on a screen. Motion pictures, slide films or filmstrips, glass slides, and small pictures are these types. Each of these requires a different type of projector. There are motion-picture projectors, projectors for slide films and different types of glass slides. There are delineascopes for projecting pictures cut from magazines and other sources. There are several different forms of each type. Some filmstrip projectors can be used to project slides, others cannot. A silent motion-picture projector cannot be used to project sound films, but a sound motion-picture projector can be used to project silent films. These are some of the technical aspects involved in selecting and using equipment. In taking stock of her knowledge of this equipment an instructor will know whether

or not the first step must be acquiring rudimentary information about the kinds and types available. A first source to consult is the director of Visual Aids Division or the film librarian in her institution or school system. If these people are not available, helpful sources are

*ABC's of Visual Aids and Projectionist's Manual*, by Philip Manino, Educational Film Library Association, New York, 1946.

"Visualizing Your Program," by Frederica Bernhard, *Journal of Health and Physical Education*, October, 1944.

In most institutions teachers share in using whatever equipment is provided for audio-visual education. In large institutions, the sharing is apt to be limited to those working in a department or school that requisitions its own equipment from funds allotted or takes other means to procure it. In other institutions, particularly secondary schools, there may be but one motion-picture projector, for example, at the disposal of all teachers using films. An instructor desiring to build an audio-visual program should find out what equipment is available and what regulations must be followed in using it.

An investigation may reveal the need to purchase additional equipment. This task requires considerable technical knowledge. As audio-visual aids have increasing use there are continually improved types of projectors on the market, and thus the need to seek expert advice in their purchase is essential. It is now customary for school systems and educational institutions to appoint committees to study the sources, methods, and equipment for audio-visual aids. The findings of such groups are shared with others. Some members of the committees are persons with the technical knowledge necessary to choose good equipment and to in-

struct others in operating it. An instructor following the procedures here discussed will consult such a committee if it exists in her institution. If it does not, she may be the one to initiate its organization. In any case, she will consult individuals able to provide expert assistance when she has the opportunity and responsibility of purchasing equipment.

### Sources

In this rapidly developing field new and valuable materials are constantly being made available. The instructor must find out what is relevant to her use, secure it if possible, and review it in advance of using it with students. This means a continual searching of catalogues and listings. Such an undertaking may well seem formidable. It is helpful to classify agencies and then give major attention to the publications of those providing information, rental, and borrowing services in a given locality. There are four main sources for finding out about and procuring audio-visual materials. These are governmental agencies, educational agencies, welfare and public-service agencies, and commercial dealers.

#### GOVERNMENTAL AGENCIES

*Federal Departments and Agencies* provide both information and materials. The following publications should be consulted:

*Current Releases of Non-theatrical Films*, and from time to time similar publications, U. S. Department of Commerce, Motion Picture Division, Washington, D. C.

*Sources of Visual Aids for Instructional Use in Schools*, rev. ed. *Directory of United States Government Films*, U. S. Office of



Education, Washington, D. C. This agency also publishes suggestions for the use of visual aids in the schools.

*A Catalogue of Government Films*, Business Screen, 157 East Erie Street, Chicago 11, Ill.

*Motion Pictures of the U. S. Department of Agriculture*, Extension Service, U. S. Department of Agriculture, Washington, D. C.

*Slide Films of the U. S. Department of Agriculture*, Extension Service, U. S. Department of Agriculture, Washington, D. C.

*State departments of education* in most instances maintain a rental library of films for use in the schools and publish listings of these materials. Information can be obtained by writing the State Department of Education of the instructor's particular state.

#### EDUCATIONAL AGENCIES

*Colleges and universities* are frequently excellent sources for audio-visual materials. In most states, some one or more of the institutions of higher learning maintain a film service. Information about the nature and scope of that service can be obtained by writing to the particular institution. If in doubt as to the institution, write the State Department of Education for information.

For example, Ohio State University has been a center for such aids over a period of years. *The News Letter* published monthly by the Bureau of Educational Research, Ohio State University, is edited by Edgar Dale and is of very great value to teachers. See the April, 1946, number for a current and comprehensive discussion of Sources of Teaching Materials. In this issue is listed references on Utilization, Basic Sources, Radio Program Listings, Educational Recordings, Free and Inexpensive Teaching Aids and under the

heading, Keeping Currently Informed, are listed associations, periodicals, and service bulletins.

*School systems* collect libraries of audio-visual materials and issue listings from time to time for use of their teachers.

*Educational associations* show a growing interest in this field. The following should not be overlooked in a survey of sources:

American Council on Education, 744 Jackson Place, Washington, D. C., publishes a number of pamphlets, among which are *School Use of Motion Pictures; Films on War and American Policy, Projecting Motion Pictures in the Classroom.*

American Library Association, 520 North Michigan Avenue, Chicago, Ill., publishes a *News Letter on Visual Materials*, National Education Association, 1201 16th Street, Washington, D. C., publishes a number of pamphlets and monographs in visual aids.

#### WELFARE AND PUBLIC-SERVICE AGENCIES

This group includes museums, libraries, youth organizations, health and social-service agencies and organizations of many kinds both national and local in scope. Noteworthy among museums as sources for audio-visual aids are American Museum of Natural History, 79th Street and Central Park West, New York 24, N. Y., and the Museum of Modern Art, 11 West 53d Street, New York 19, N. Y. With the exception of museums and libraries, the agencies in this group are sources for materials on subjects pertaining to the purposes for which each one is organized and operates. Listings may be found in the directory published by the U. S. Office of Education, previously referred to on page 418.

## COMMERCIAL DEALERS

There is a large and growing number in this group publishing catalogues and supplying materials. Consult the following:

Brandon Films, Inc., 1600 Broadway, New York 19, N. Y.

Bell and Howell Company, 1801 Larchmont Avenue, Chicago, Ill., maintains a library of films and a directory of film sources.

Coronet Instructional Films, Glenview, Ill.

Encyclopaedia Britannica Films, Inc., 20 North Wacker Drive, Chicago, Ill.

Film Daily Publishing Company, 1501 Broadway, New York, N. Y., publishes *Film Yearbook*, an encyclopedia on motion pictures.

Film Information Service, 502 Hearst Tower Building, Baltimore, Md., serves as clearinghouse for visual-aids information.

Victor Animatograph Corporation, Davenport, Ia., issues a number of publications, such as *Directory of Film Services*.

Vocational Guidance Films, Inc., 2708 Beaver Avenue, Des Moines 10, Ia.

H. W. Wilson Company, 950 University Avenue, New York, N. Y., maintains the *Educational Film Catalogue*, an annual directory of film sources.

Young America Films, Inc., 18 West 41st Street, New York, N. Y.

Y.M.C.A. Motion Picture Bureau, 347 Madison Ave., New York 17, N. Y.

Some of the current or periodical publications of commercial firms are valuable sources of information to the teacher. See:

*Educational Screen*, a magazine published by Educational Screen, Inc., 64 Lake Street, Chicago, Ill. This firm also publishes

a directory called *1,000 and One, The Blue Book of Non-theatrical Films*.

*Business Screen*, 157 East Erie Street, Chicago 11, Ill.

*See and Hear*, 157 East Erie Street, Chicago 11, Ill.

*Film and Radio Guide*, 172 Renner Avenue, Newark, N. J.

### Examples of Available Materials

There is as yet a paucity of audio-visual material specifically developed for use in studying methods of guiding young people. There is a large amount of material pertaining to what we may call the subject matter of guidance—the problems of living. An instructor has to search this material for aids pertinent to the needs of a specific group. In naming examples, it is not presumed that all instructors will find them useful. They are presented only to illustrate the kinds of materials that might be valuable in connection with studying this book.

For possible use in developing understanding of inter-group problems there are films available in the Human Relations Series, New York University Film Library; films developed by the National Conference of Christians and Jews, such as *The World We Want to Live In* and *The Greater Victory*; films of the Office of War Information such as *The Negro Soldier*, *Challenge to Democracy* (showing the experiences of Japanese Americans during the war), *A Better Tomorrow* (showing the process of modern education); the March of Time Films, such as *Americans All*, which stresses the problem of preventing racial and religious intolerance, *Youth in Crisis*, which shows the problems of youth as a result of the war and stresses community programs to meet youth problems, and *Progressive Education*, which shows a progressive school system at work.

The *Sixteenth Yearbook* of the National Council for the Social Studies, *Democratic Human Relations*, lists in Chapter X "Materials and Sources," materials of use in relation to Chapters Three, Five and Nine of this book. Among these are the fifteen 18- by 20-inch posters on the Races of Mankind which can be purchased from the Race Relations Division of the American Missionary Association, 287 Fourth Avenue, New York, N. Y. The Council Against Intolerance in America, 17 East 42d Street, New York, N. Y., can supply a factual photographic exhibit, *The Negro in American Life*, consisting of twenty-six large placards with photographs and text illustrating Negro history and contemporary life. A parallel exhibit from the same source is entitled *The Jew in American Life*.

Other posters on the Negro and Negro art may be bought or rented from the Harmon Foundation, 140 Nassau Street, New York, N. Y. Photographs of Japanese Americans at home, at work, at school, as soldiers, and in relocation centers, prepared by the War Relocation Authority, may be borrowed for transportation costs from the Bureau of Intercultural Education, 1697 Broadway, New York, N. Y. Effective exhibit material can be prepared from Ansel Adams's book of photographs of Japanese Americans, *Born Free and Equal*, and from Wallace Stegner's *One Nation*, prepared in collaboration with the editors of *Look* magazine.

The United States Government has had made several documentary films, which it was anticipated would be the first in a series depicting American life and history. Under Pare Lorenz, in the Department of Agriculture, *The River* and *The Plow that Broke the Plains* were produced. *The City* is another of these excellent films. The war terminated the project, but copies of the pictures made are obtainable. For information write the U. S. Office of Agriculture, Wash-

ington, D. C., or your local film library or film distributor.

Numerous films are available in the area of health. The following are illustrative of these aids. To procure these films consult the listings of distributors in a given locality.

*In the Beginning*

Reproduction explained through use of photomicrography and diagrams. Particularly suited to high-school teaching.

*Let My People Live*

Story of tuberculosis in a Negro family, starring Rex Ingram, with spirituals sung by the Tuskegee Institute Choir.

*Magic Bullets*

A dramatic film depicting the discovery by Dr. Paul Ehrlich of a cure for syphilis after years of painstaking work. Condensed from Warner Brothers' 11-reel film, starring Edward G. Robinson.

*Message to Women*

A color film for girls and women, in which the doctor explains the problems concerning venereal disease to leadership groups of women. Information presented with animated diagrams and positive appeal for strengthening wholesome influences in community life.

There are also filmstrips of value in discussing health subjects. One of these of particular interest in connection with this book is *Teacher Observation of School Children* made by the Metropolitan Life Insurance Company, 1 Madison Avenue, New York, N. Y. These pictures are designed to aid teachers in observing symptoms of good health and signs of illness.

The University of Iowa Child Welfare Research Station has produced a number of films based on the work of Lewin and his associates analyzing the interaction of individual-

and-environment. The films of value in studying the field theory of behavior and learning are *Child and Field Forces*, *Experimental Studies in the Social Climate of Groups*, *Field Forces*, *Growth in Self-reliance*, *Level of Aspiration in Young Children*, *Life of a Healthy Child*, *Various Conflict Situations*.

The Vassar Summer Institute for Family and Community Living recently issued a film on parent-child relationships based on the needs of the child. Other Vassar College films of interest are *Frustration Play Techniques* and *This Is Robert*, dealing with personality development and adjustment. Other films on the important subject of home and family relationships are *And So They Live* produced by the University of Kentucky; *A Family Affair*, produced by the University of Iowa; *As the Twig Is Bent*, made by the Aetna Life Insurance Company; *Guidance Problem for Home and School*, produced by the Guidance Clinic, Teachers College, Columbia University.

Pepsi-Cola Junior Clubs, New York, has a 12-minute film called *Teen Age Time*, which shows a group of adolescents planning and carrying out their own activities. Juvenile delinquency is the subject of *Boy in Court*, put out by the National Probation Association; *Challenge to Crime*, produced by the Young Men's Christian Association; *Juvenile Delinquency*, one of the March of Time films; *A Criminal Is Born*, made by Leslie Fenton. The addresses of distributors may be found in the previously listed general catalogues.

The following films are of value in connection with studying teaching techniques: *ABCA (Army Bureau of Current Affairs)*, New York University Film Library, describes how to lead a group discussion; *Assignment Tomorrow*, National Education Association, presents the challenge and importance of teaching; *Living and Learning in a Rural School*, New

York University Film Library; *Principles of the Art and Science of Teaching*, College of Education, University of Iowa; *Tips to Teachers*, Jam Handy Organization, emphasizes importance of teacher's personality in relationships with students; *Using the Classroom Film*, Encyclopaedia Britannica.

In connection with Chapters Four and Eight of this book the film, *Early Social Behavior*, made under the direction of Dr. Arnold Gesell at the Yale Clinic of Child Development, would help to stress the effect on the child of early child-parent relations. *Life Begins* and the *Study of Infant Behavior* are other films of the Yale Clinic.

*Dynamic Education* and *Dynamic Learning* are films from the Progressive Education Association presenting Dr. W. H. Kilpatrick and his discussions of the theories of learning. *Guidance in the Public Schools* shows the program in the Providence Public Schools as set forth by Dr. R. D. Allen of Providence, Rhode Island. *Design for Education* is a film developed from Constance Warren's book, *New Design for Women's Education*, and gives the story of Sarah Lawrence College at Bronxville, N. Y.

The McGraw-Hill Book Company is producing two series of text-films, one to be correlated with Diehl's *Textbook of Healthful Living*, and the other with Schorling's *Student Teaching*. The first series of text-films should be of value to counselors because it will deal with such health subjects as body care and grooming, personal health, group health, immunization, anatomy and physiology of reproduction, and emotional health. The other series of text-films should aid the counselor in the study of such teaching techniques as diagnosing a maladjusted student's difficulties, remedial techniques for a student's readjustment, behavior problems, planning the class project, and developing the class project.



Those who are instructing future counselors of American youth can often utilize current stage, screen, and radio productions as dramatic aids. A film or play seen by most of the class, such as *Junior Miss*, *A Tree Grows in Brooklyn*, or any of the Andy Hardy films, can serve to illustrate and aid in analyzing the behavior of young people.

### Student Projects

Those who plan to carry counseling responsibilities in our secondary schools and colleges should go to their tasks prepared to use the best tools available and knowing the sources for finding out about new ones as they are developed. A teacher of such a group can instruct by example through her own use of audio-visual materials. However, this is not enough for adequate preparation to use these materials as counselors of young people. There must also be firsthand experience in selecting, constructing, using, and evaluating audio-visual aids. There must be direct attention to studying methods and sources.

If an opaque projector is available, groups of class members can collect cartoons, photographs, and clippings on various topics and carry the project through by preparing the material for projection and assuming leadership in class discussion of the subject. Another series of projects of individuals and groups can be centered in the changing displays on a class bulletin board. One or more members of a class may have a term paper assignment of developing audio-visual materials to use in the counseling of high-school boys and girls. There are at present varied materials pertaining to vocational and personal guidance developed for use with high-school students. There will be more in the future. An

assignment to explore these materials will prove helpful to prospective counselors.

Learning the techniques in planning, carrying out, and evaluating field trips should be part of a future counselor's preparation. Whenever possible, experience in conducting such trips with young people should be provided. Finding out about and using community resources for this purpose, such as museums, libraries, art galleries, industrial plants, recreation centers, suggest other student projects and assignments.

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